The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE PRESIDENT'S ADDRESS

ANY EXPECTATION on the part of either the supporters or the opponents of President Roosevelt that his eagerly awaited radio "fireside talk" to the people on Sunday, April 28, would announce either a retreat from his policy of social reform, or a drastic defiance of the enemies of that policy—and such expectations were strongly held—was completely disappointed. With a calmness that seemed based upon an assured yet serene confidence that his fundamental principles were steadily being justified, the President assured the nation that social security legislation—the full fruits of which can only be gathered in future years—was a "necessity," and would be promoted by him equally as strongly as those measures which are meant to obtain prompt recovery from the immediate pressures of the depression.

So far as the National Association of Manufacturers may be regarded as representing the views of the leaders of American industry in the statement issued by that organization for publication on the day following the President's address, those views are directly contradictory of those of the President, so far as the continuance of the task of fundamental social reforms are concerned.

Both the President and the spokesmen for industy agreed on one highly important point, namely, that there has been a very substantial recovery gained since the low tide mark of 1932. "Never since my inauguration in March, 1933," said the President, "have I felt so unmistakably the atmosphere of recovery." That the United States today is "closer to breaking the back of the depression than at any time since 1932," is the assertion of the manufacturers.

So far, so good. This positive affirmation that recovery is at hand, made by the men who are so vitally concerned, after their recently completed

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survey of the economic situation, should go far to silence those ultra-pessimistic voices which have been so stridently proclaiming the opposite view. "Virtually every business index studied points upward at this time," the report continues. "There is an undoubted spirit of optimism in the land. Recovery is within our grasp if we as a nation cooperate to prevent the disappointing curve downward which has followed each business rise of recent years." So far the report—which, it is said by the press accounts of it, represents the views of industrialists throughout the country—reads as if it were quoted from the President. But from this point onward, there is a sharp, irreconcilable difference of view as to what ought to be done to confirm the recovery, and to extend it permanently. And this cleavage between the industrialists and the President clearly defines the fundamental issue which will determine the great political struggle upon which the nation is now entering as a preliminary campaign to the battle of the ballots which will be fought in November, 1936.

As the manufacturers' association puts the matter, "Next year a national election impends, with its traditional disturbing effects upon business, and if this year's opportunity to activate business and curtail unemployment is lost, experience dictates that conditions will be less favorable in 1936. What then are the needs of the situation?"

Briefly reexpressed—for the report itself, with its arguments in favor of its specific recommendations is too long to quote—the way in which the industrialists answer their own question amounts to this: that the President abandon, or, at least, postpone, all legislation "which is not aimed directly and positively at ending the depression." In other words, all reform measures should be shelved "until the next Congress convenes only seven months hence." In the category of measures which in the view of the industrialists is designed to meet future situations, "but which would have a disturbing influence during the coming year while industry makes the necessary adjustments," are practically all the measures which the President told the nation he desires to have enacted at the present session of Congress. These include the bill for "the elimination of unnecessary holding companies in the public utility field," the regulation of transportation, the banking bill, the Wagner labor bill, and the unemployment insurance bill.

But the report does not give any assurance whatsoever that, in the highly improbable (one might say, the impossible) event of President Roosevelt accepting the manufacturers' program, the industrialists would really welcome the return to Congress later on of the reform measures which at present they condemn as being the unsurmountable obstacles to recovery. For if they did not really dread these measures—perhaps because of their firm conviction that they are essentially impracticable, or incurably harmful—why do they not immediately begin that vast campaign of reemployment and of plant rehabilitation and enhanced production which, in their report, they promise will be adopted if reform legislation is shelved?

No; what the demands amount to is a call to the President to abandon his fundamental program, and to permit industry, and banking, to return to the conditions existing prior to the crash—conditions which, in the view of the President and his supporters, caused the crash. Of course, that demand will not—it cannot—be complied with. The nation now enters upon the really acute phase of its crisis. The revolutionary and fantastic elements are gathering like ravens above a battlefield. The issue is declared. The great struggle is now joined.

Week by Week

The Trend of Events

WHILE the President was urging the nation to cooperate in effecting the improvement for which billions of work relief money have been allocated, it was obvious that for the moment at least criticism of New Deal policies had gained in popularity. Senator Long and Father Coughlin addressed large crowds of those whom little of the existing improvement has as yet affected; and it was evident also that these meetings had drawn many in whom the social conscience was genuinely astir—people who are less influenced by economic need than by uneasy awareness that all is not well in a society which imposes so heavy a tax on misfortune. On the other side, among those who cling to orthodox views of money and business, there was a tendency to feel somewhat more secure. It was felt that the tide of recovery was rising unmistakably, and that granted less immediate interference by reformers the general outlook promised a return to more normal conditions in the relatively near future. Unfortunately the policies which appeal to the several sides in this epochal debate are so radically different from one another that the New Deal is, at the moment, not a compromise between extremes but a departure all its own. Opposing inflation, for example, it is nevertheless unwilling to curb in any effective way the growth of the national debt. Committed to recognition of private initiative, it is nevertheless out for a doctrine of communal control. These methods, which may originally have sprung from a desire to seek a middle way, have now been solidified by experience into a definite attitude. They are what might be termed the philosophy

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of a "new liberalism." It is already obvious that from a political viewpoint the New Deal's weakness lies in its complexity. Will the people at large grasp the fact that the administration is defending a whole of many parts, or will each group base its judgment according to a single experience? That is doubtless the most important question that can be asked about America at the present time.

Hitler and the Religious Orders

DURING the past week newspaper dispatches indicated that many German religious had been taken into custody. The Associated Press report indicated in particular that extensive raids on Carmelite houses had been made, and that both priests and Sisters had been taken out of claustral seclusion and flung into jail. As a matter of fact, the general offensive started more than a month ago. By the end of March, secret police in Prussia had arrested prominent religious superiors in at least a dozen towns. In Breslau the Franciscan monastery was closed; in Trebnitz, Silesia, a convent was padlocked and the nuns imprisoned. Police seized the Provincial of the Missionaries of the Sacred Heart and his assistants; the Redemptorists in Bochum watched seven of their priests go off to a concentration camp. But why continue? The list is by this time a long one indeed, and only a portion of what has occurred has been made public. What counts is to consider why these things have happened, and what is to be done about them. There are still many Catholics in the United States who are completely uninformed about what is going on in Germany. Indeed, there are still some who in spite of everything refuse to withdraw their support of the Nazi régime. Perhaps the events of the past weeks will at last make it plain that a deeply anti-Catholic philosophy has now been speeding the Third Reich into a new *Kulturkampf* during the past two years, and that the situation will doubtless get much worse before it grows better. It is futile to speculate on whether all this woe was unavoidable. The fact is that we must face a reality that demands of us knowledge and charity.

THE OSTENSIBLE issue between the Hitler government and the religious orders is the interpretation of the laws governing foreign exchange. During the years following the war, many German religious communities had taken out loans in foreign centers, a great deal of the money obtained through which was expended on opening houses in other, notably missionary, countries. Recently the government greatly curtailed the use of Reichsmarks abroad. Applicants for foreign exchange were divided into several classes, the least favored one being that of prospective travelers abroad, while next to the bottom of the list stood those who sought to promote religious or cultural activity. While Nazi propaganda in the United States and elsewhere was financed to the tune of millions, Catholic and Protestant missions faced a genuine catastrophe. Accordingly in some instances religious orders resorted to subterfuge in order to afford some measure of relief to their foundations abroad. Occasionally also a superior seems to have tried to take advantage of the exchange in order to reduce the burden of indebtedness resting on his community. Far more important, however, is the fact that during the past year many have begun to prepare for the hour of exile and to accumulate what they could in order to finance a withdrawal from Germany. These are the circumstances of which the government of Hitler has made use in order to begin what promises to be ruthless suppression of monastic life. For those who have followed the story as a whole, this latest development is not surprising. Those who are not familiar with it will do well to prepare now for more news to come. Of this there will be plenty: for Germany's reign of terror approaches.

Peace Propaganda

WE OF this magazine would do as much, individually or collectively, we venture, as almost any group anywhere to keep our nation out of war. But the time has come to say a word of regret and caution as to the quality of much of the pacifist sentiment sweeping the country. That it is largely organized mass sentiment, dependent not on individual conviction but on the potency of catchwords and the contagion of emotion, even though just emotion, must be evident to every thoughtful person. The recent demonstrations in many colleges could not possibly be mistaken for spontaneous outbursts of maturely considered and deeply held opinions. They were quite as much phenomena of mass regimentation as any of the whipped-up wars which pacifists rightly condemn. Our purpose, emphatically, is not to pour derision on the essential sentiment they expressed, or to deny that it is true, or that it should be expressed, or that it was sincerely expressed. But one consideration never seems to occur to those who promote or follow such undiscriminating movements because they are movements for a just cause. No cause is really served by mere hysteria or even mere persuasion. The cause of peace will not be served, it will be injured in the long run, by puerile and unrealistic stories of "how wars start." The war guilt of profiteers and self-interested or megalomaniac statesmen could not easily be overstated; but these people alone do not always make wars, and it will be productive of nothing but harm to pretend that they do.

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THERE are valid and hard necessities in which a nation is forced to fight for its honor or its life. There are soldiers who are neither knaves nor fools. There is an impulse to physical heroism that is neither animal nor theatrical, and a prompting to die for one's country that is neither spurious nor wrong. We purposely state these truths without emphasis on their loftier aspects; we do not here dwell on our conviction that a philosophy which ignores those aspects is impoverished and unhistorical. But we urgently point out that a peace propaganda which almost entirely ignores the truth will sooner or later run counter to some of the deepest instincts in human nature. The unthinking assenters to such propaganda do not themselves realize this, in time of security; when the actual threat comes, they feel it very quickly, and their usual response is to throw aside their peace teaching with much less hesitation than they would show if it had been a balanced and realistic teaching, with some recognition in it of the forces which are moving them. The only lasting hope for peace is a just philosophy of war.

Gentlemen and Scholars

THE DISTINGUISHING marks of the Church — Oneness, Holiness, Catholicity and Apostolicity—will be clearly in evidence with the canonization of Blessed Thomas More, martyrized Lord Chancellor of England, and of John Cardinal Fisher, Bishop of Rochester, More's companion in defense of the Faith, in martyrization, in beatitude and now in being elevated by the Holy Father to public recognition as a saint. The Oneness of the Church will be marked by the remembrance in the present of things past, by this continuity of human and supernatural experience, and by the observance of the purpose of the Church in this remembrance all over the world, without distinction of color, race or national barriers. The Holiness, of course, is the occasion of the remembrance and we shall all hear more about the particular holiness of these men. The Catholicity is the diversity in unity which will signal the event, and the Apostolicity is quite obvious. In New York, to mention particular instances which are simply small parts of the great whole which will celebrate the canonizations, the St. Paul's Guild will on May 14 have an intellectual memorialization at an open meeting at the Commodore.

MR. DANIEL SARGENT of Harvard University, author of a recent study of the life of Thomas More, and Monsignor Lavelle, rector of St. Patrick's Cathedral, will speak. Then on Sunday, May 19, under the auspices of the Guild, a special high Mass will be celebrated at the cathedral, at which Cardinal Hayes will preside and Bishop Donohue will pontificate. The Reverend John E. Wickham, formerly head of the New York Apostolate Mission Band, will preach. In the afternoon, at the cathedral, solemn vespers will be celebrated by Monsignor Lavelle, and Father Gillis, editor of the *Catholic World,* will preach. Catholic college and high school students will attend in cap and gown, in token of the scholarship of the men that day being honored. For the person who has not made a study of the men, Mr. Sargent's biography would be a good introduction to the one, and Cardinal Fisher's "Defense of the Priesthood" would be an excellent and unforgettable introduction to the scholarship, brilliant style and noble mind of the other.

The "Revolutionary Fish"

ANNUALLY the "Friends of Princeton Library" meet to consume viands and words of wisdom. This year there was rather a plenty of both, doubtless partly because the occasion was graced by a symposium of Southern writers most of whom seem to walk in the footsteps of Patrick Henry. But even so well-fed an audience was stirred by Ellen Glasgow's diagnosis of current trends in fiction, which had every word in the right place and plenty of zip behind each one. Averring that the Southern novelist had leaped from moon to *misthaufen* with less than charming nonchalance, she held that imagination is as unbalanced when it sees ghouls in the gallery as when it dreams of Dulcineas in twilit gardens. Rarely did a defense of sincerity have a clearer ring than hers. Suppose, she said, that life were the meaningless procession from nothing to nothing which so many have decided it must be. It would still be true that mankind would owe a great act of homage to the "revolutionary fish" who, eons back, decided to venture upon land and eventually, having put on trousers and learned to operate a typewriter, to engage in practising the art of fiction. This deed of valor Miss Glasgow proposes to honor loyally by recognizing that, however legitimate the place of gothic fiction in literature might be, it is imperative to cultivate a "zest for truth and effort." We think the "revolutionary fish" an excellent creature. If, in accordance with recent pessimistic hypotheses favored by "science," we are headed back to the amphibian status, it is a pleasure to know that we shall probably find it impossible to get beyond the barrier of that doughty beast. He will—or at least he ought to be—a source of comfort to many. There are times when the "novel of sin" is a tonic, because like temptation it reminds one in salutary wise of Satan. But there are also times—and these assail us now—when frank exultation in the mystery of the powers of darkness show forth decadence and inhuman evil.

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OUR DIPLOMACY AND MEXICO

By WILLIAM FRANKLIN SANDS

To what extent is the United States responsible for conditions in Mexico? In the paper which follows Mr. Sands analyzes the diplomatic policy—or policies—which Washington has sponsored in its relations with Latin America. He finds no proof of "nefarious plotting" and no evidence of anti-Catholic bias. But of unintelligence there has been, he thinks, a plenty, though no country's diplomatic service has been blessed with too many brains. The "Innocent" is always abroad for his government.—The Editors.

THE PARISIAN journal, *La Croix*, has an interesting editorial on the responsibility of the United States for the persecution of Catholics in Mexico, and supports its thesis by quoting Theodore Roosevelt's opinion that if our government puts into power, or supports in power, some particular clique or faction in Mexico or Central America, we assume an obligation to see that it functions in civilized fashion. That is an opinion which is almost an axiom among European diplomats. It was the essence of Roosevelt's Central American policy.

President Theodore Roosevelt did understand, as well as anybody could, what was happening and what might come to pass, south of the Rio Grande. It was the business of a number of very varied kinds of agents to report to him directly. Even some diplomatic agents (this writer among them) reported on some subjects directly to him without going through the channel of the State Department. That is nothing unusual, of course, in diplomacy. What was unusual in Roosevelt is that he could understand unusual and unprecedented things, which is a phenomenon far too rare in public office or private business. In Porfirio Diaz's régime there were men—not many—who had begun to see the sprouting of the present growth which characterizes Mexican affairs. They were beginning to look at the effects upon Indians of Spanish theories of anarchy, of French theories of equality pushed to extremes of miscegenation, and their possible relation to a perceptible but still uncharted change in the current of affairs not only in Mexico, but throughout the Andean Zone.

These few observers felt, but they could not yet define, that phenomenon now in the process of being generally recognized by North American and European writers (and by some South American thinkers as well) as "Indianism." That new word means the blind growth among Indians wherever they form the bulk of the population, from Mexico to Bolivia, of a consciousness of themselves as something organic and powerful, though as yet without direction, and without definite aims other than the annihilation of all "white" influence upon them. It does not follow that such emancipation from white domination will mean progress, though the two things are frequently accepted as synonymous by American observers of Mexico. It may also connote intentional retrogression, as is slowly beginning to be understood. Occasional European observers like Lord Bryce, or some American diplomatist in those troubled countries, were only commencing to note the possibility of sources of revolutionary unrest lying far deeper than the surface appearance of predatory, greedy adventurers in government; but the nature of the dawning Indian movement was not yet clear. Men like these discussed such things with Roosevelt. To most others in Washington then or for many years after, their speculations were unintelligible. *La Croix* is right therefore to quote him. His opinion has weight and respectability.

La Croix is also right in dismissing from consideration in its editorial the popular French theory that North American "Protestant" statesmen were plotting, as early as 1826, the disappearance from the American continent of the Spanish "Catholic" Empire, and that American Protestants have been plotting ever since the overthrow of Catholicism in Mexico. That would have been natural enough had it happened, but it did not happen. Historically, the thing is different. For three centuries before 1826 there had been a conscious competition between the three maritime kingdoms of the western Atlantic seaboard (Spain, France and England) for the possession or control of the Americas. Before they were quite conscious of themselves as nations, these three kingdoms, following the discoveries of Portugal, began to take the form of something new in the world, of great sprawling overseas colonial empires—and two of them were officially Catholic. Their contest lasted, for France, until 1763; for Spain, until 1810. England emerged as the apparent winner. American statesmen were still, in 1826, blood descendants of Englishmen. In spite of Rousseau and the new philosophy, in spite of our real affection for La Fayette and other gallant Frenchmen who joined our cause sincerely and without the political motives of De Vergennes, France (in the first quarter of the nineteenth century) was still an old enemy, the traditional enemy of the Hundred

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Years' War, not only to Englishmen, but also, by reason of the extension of the old struggle to this continent, to descendants of Englishmen in America, including Catholics of English descent. If that was so in the case of France, it was doubly so in the case of Spain, with whom our people had no ties of interest or of personal affection, and with whom sea-war had been carried on sporadically for two centuries. It would have been natural had we formulated a policy definitely to destroy the Spanish Empire here. We did not.

Monroe's Message to Congress (which contains the basis of our new policy of that time) had to do with four specific things and in one principal part it was directed against the objects of the Protocol of Troppau. It was directed against Metternich's plans and purposes. It disavowed the right of the signatories of the Protocol to extend their interests in South America or anywhere else on the American continent, particularly by force. It did not meddle with existing interests. It stated quite plainly that we were not concerned with any European colony which had not asserted, or which had not maintained, its independence. So much for Spain. As has been pointed out above: two of these three empires (to one of which we were the American successor) were officially Catholic in religion. Yet *La Croix* is right: that religious difference and its old accompanying enmity were not the primary reason for our statesmen's attitude toward the South American independence. Our statesmen made no difference in affection between Spain and Spanish colonies in America. They were not interested in them. They "disliked" them (*vide* John Adams); they were all "unpleasant people"; "the less we had to do with them the better." The Monroe Message was anti-European, a defense policy for ourselves. "Latin" America was only incidentally concerned in it.

That general attitude lasted until we had acquired interests in those countries ourselves, when the Monroe Doctrine (stepchild of Monroe's Message to Congress) took on a meaning just the opposite of what Monroe had said and meant, and swung about from disavowal of the principles of the Protocol of Troppau, to their affirmation for our own part. To see the sequences clearly, one has only to examine that protocol and compare it, first with Monroe's Message, then with Olney's Venezuela dictum, Theodore Roosevelt's "Big Stick" and international police power pronouncement, Elihu Root's Magdalena Bay decision, Philander Knox's Dollar Diplomacy theory, and Woodrow Wilson's Central American financial policy as conveyed and explained by Colonel House.

That is the historical picture. Our position everywhere south of the Rio Grande has been open to the accusation of deep and cunning motives, because while what policy we have had has seemed to be in full accord with the purely materialistic policies of Europe (since *circa* 1870) with regard to "special interests," "spheres of influence," "backward peoples," etc., we have at the same time fairly exuded the mushy humanitarianism of Rousseau. Let it be said in passing and by the way that Catholics who claim to disagree profoundly with Rousseau's philosophy have been just as active in that line as his most convinced or unthinking followers. It is a corollary of that general procedure that in all our diplomatic operations since 1826, throughout the southern continent and its middle bridge of Central America, we have quite consistently antagonized the white peoples of European descent. We have courted the greater peoples of mixed blood and hectored the smaller peoples of mixed blood, but our relations have been closer to them than to the white peoples of South America with whom alone it would have been possible to develop some sound basis of Pan Americanism.

It is not necessary to attribute to us deep and cunning motives in such a policy as that, if it has truly been a policy. There is no evidence of cunning in it, nor of intelligence, nor even that it has been a policy—beyond a thoughtless following of the prevailing European fashion in empire building. If due, as has been suggested, to some subtle influence of Protestant Mission Boards upon the government of Washington, and if it really represents support by government of a policy to wean Indian or Negroid populations away from the Catholic Church (leaving the white peoples out of the organized mission effort because of their greater power of resistance), it would indicate an almost unlimited ignorance of the nature of the mixed blood populations on the part of Protestant Mission Boards, which lack of knowledge one may not assume.

There is nothing subtly cunning about it. As a matter of fact, it is difficult to have subtle and cunning motives making up, consistently, a foreign policy, unless you have foreign relations deposited in the hands of an oligarchy. We have had such oligarchies in our government; but not yet, I think, one capable of deep and cunning scheming, except for the personal and private advancement of its members. Students of the effects of American diplomacy in Mexico and further south, must look elsewhere. Our diplomacy in those regions, whatever it may have been, cannot be called cunning.

As a very old timer in American diplomacy, I can say, and say it stoutly, that in the main it has been honest, even when it has been unpractical and visionary, or uninformed, or definitely unintelligent. As far as government is concerned, it has never been anti-Catholic.

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La Croix claims as its major thesis that responsibility of the United States for the religious persecution in Mexico rests definitely on the affiliation of American diplomats with Masonic Lodges; and that is something quite different from Protestant Mission Boards and their alleged pressure on government. I think *La Croix* goes too far here. I disagree with the full import of that conclusion, which is becoming an obsession of French Catholics.

In the years of the wars of independence throughout the Spanish colonies, and in the year of Monroe's Message to Congress about their status, Metternich's international police system had been fairly successful in driving all revolutionary tendencies in Europe underground; ergo, into the secret societies; ergo again, into the Masonic Lodges. Anti-monarchical revolution joined hand in hand with anticlericalism and eventually produced anti-religion. Both together gave a false color to the vision men had of a republican form of government. Republicanism was the dearest idol of the new American of that period, when men were ceasing to be Virginians, Marylanders, "Boston Men," and were becoming "Americans" of "the Young Republic." Republicanism was flowing into Mexico, ill-digested and inappropriate to the needs of Mexicans, but not through American ambassadors (as is generally asserted, since our new generation of research students has discovered Joel Poinsett), nor primarily from American Masonic Lodges, but from the Masons of France and Spain. We share responsibility, if you like, with France and Spain. We are not solely responsible for it. As the United States, we are only responsible for it, if France and Spain can be said to be responsible. Our first unofficial observers (not ambassadors, for we did not have any) saw no doubt and thought they recognized, in the work of the Spanish and French Lodges, their own beautiful vision of republicanism, the all-healer. There is some excuse for all of them, since we are only now (a hundred years after the event!) beginning to realize the fallacies of that whole vision.

La Croix claims that the personal acts of our ambassadors in Mexico ever since has frequently been *néfaste*, a word perhaps best translated by "calamitous." Granted. So have they often been elsewhere in American folk-diplomacy, without venturing a *tu quoque* out of one's personal observation of not a few of the diplomats of Europe. Any diplomacy is fairly bound to be calamitous, which is conducted by ignorant and inexperienced men, without enlightened direction. I am sure our present Ambassador to Japan, Mr. Grew, is finding that to be the case in the problems growing out of our inane Japanese policies of the past. Our veteran Under-Secretary of State, Mr. Phillips, must be very conscious of it in many places. Our diplomats in South America, as well as in Mexico, have, not infrequently, been *néfaste*. One could help *La Croix* pile up illustrations of it. We once had a Blaine appointee, a European recently naturalized as an American citizen, whose sole idea of gaining for the United States the good-will of the government to which he was accredited was to fight out an old personal feud with the British government whose influence was at that time paramount at his post. We once had a representative who did not like the government to which he was accredited; he accepted a commission as officer in a revolutionary army—and lost the *Putsch!* Another American diplomat, divorced at home, wished to marry the daughter of an old and prominent Catholic family, at his post. Quite normal inquiry by the Archbishop about his marital status and about his Christian baptism raised such a storm of public invective from him that diplomatic relations between the countries suffered for years. Of course that sort of thing is *néfaste*.

But then, by way of consolation and much more frequently, there is a charming naïveté about some of our casual amateur diplomats, which has no calamitous consequences, and may be only a refreshing oasis in the arid wastes of the Machiavellianism that diplomacy is supposed to be. Such an one was one of our ambassadors to Russia. He was an old war horse of Democratic National Conventions. He saw nothing that he recognized in the whole of Russia, nor in the war, nor in the revolution. Then—suddenly—the wheel turned and Milyukoff and his "Cadets" swung up. It was explained to the Ambassador that "Cadet" was a party nickname and meant "Constitutional Democrat." Democrat! At last, at long last, here was something he thought he recognized, and so he demanded, in a vast cable to the State Department, that the American government recognize it too.

I agree entirely that the results of that kind of diplomacy are pretty generally *néfaste* (even when humorous)—but I am more disturbed by the stupidity of popular opinion about diplomacy (one of the most important activities of government), than I am by any potential malice on the part of individual diplomats. That is so much more likely, with us, to be the doings of some ambassadorial "Innocent Abroad," who is seeing a mirage reflecting something of his own hometown Main Street.

Gossip

A rumor goes around: they say
The rose is cordial to the bee!
Behold him deep upon his head,
Drunk on cordiality!

R. E. Marcellino.

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IN PRAISE OF FURY

By GEOFFREY STONE

THEIR simple physical bulk is to be taken as an important element in considering the novels of Thomas Wolfe.[1] In the not entirely unreserved praise which has greeted Mr. Wolfe's second book, "Of Time and the River," there is always discernible some awe before the very hugeness of his work; he is called a Gargantua and his talent is deemed gigantic not only because of his gusto and his command of words, but also because of the endless pages on which he displays each of these. Such a reverence of mere size is significant in that it indicates the romantic temper in which his writing is conceived and by which it is hailed as the production of genius.

Having called Mr. Wolfe a romantic, it is wise to say what is meant here by that much used and abused term. The inevitable cannot be escaped: the definition must be made by contrast with the classical. Romantic work, among other things, has for the mark of its success the completeness with which it displays the personality of its author, and classical work marks its success with the thoroughness of its anonymity; behind the flaming brush strokes of Van Gogh the witness feels the ultimate and fevered mystery of the painter himself; behind the coolness of Lorrain's pictures is seen not this final obscurity of the personal, but the logic inherent in the scene he paints; no one, in the attempt to understand his dramas, feels much concern with the personality of Sophocles, but an interest in Strindberg's plays involves an interest in the man. The romantic product depends always on the personality from which it issues, and does not stand as a created thing, informed and made living by its individual emotion: it gives always some impression of an emotion behind it greater than the one it displays in its own right—it is, really, a fragment.

The almost eight hundred thousand words of "Look Homeward, Angel" and "Of Time and the River" may appear as a rather large fragment; but a fragment takes its nature from its incompleteness and not from its size. Indeed, the very size of Mr. Wolfe's work emphasizes its fragmentary character; the effort to give meaning to a work whose meaning lies outside of itself results in an endless elaboration of its parts, a strange giantism to hide the fact that it cannot fare alone in the world.

[1] "Look Homeward, Angel" (1929) and "Of Time and the River" (1935), published by Charles Scribner's Sons at $2.50 and $3.00.

More particularly this huge fragment comes from Mr. Wolfe's having chosen to write autobiography—if there may be said to be any choice in the matter. Autobiography can, of course, have completeness and form; Saint Augustine seems to have achieved them, though Rebecca West holds the contrary. But autobiography romantic in temper cannot, since it is intent on showing forth a personality rather than on deducing meaning from what has befallen a personality, and, in view of this, has no criterion of value for events except that they have been experienced by the writer: as part of the equipment of the person being revealed, their worth is his supreme worth.

Evaluation of this sort explains Mr. Wolfe's Miltonic abundance of quite humorless incongruities. Believing that his distinction lies in his limitless appetite for life—his "fury," as he calls it—he must invest each commonplace event of the day with this fury, and so depicts a world everywhere distorted by the spiritual acromegaly which characterizes him. While the artist has the right to distort, since it is the means whereby he brings to view certain aspects of life not evident to the less talented eye, it must be demanded that he distort in such a manner that the reader is always referred back to reality: he should not offer his vision as a substitute for reality, but as an interpretation of it. Mr. Wolfe's distortion, at least by his own implications, points to nothing beyond itself.

Their autobiographical nature is the clue to why Mr. Wolfe's two novels are not equal in quality. "Look Homeward, Angel," aside from its greater restraint in piling up vaguely evocative adjectives, is superior to the second book because its characters emerge more clearly from the haze of rhetoric. This would seem to be accounted for by the fact that the earlier book deals with childhood and adolescence, while the second book deals with young manhood. The fury, the disproportion of emotion and object, cannot be fittingly imposed on childhood, and even though this vagueness is a classic symptom of adolescence, youth is sufficiently limited in feeling and experience to make an Orestes-Faust (the figures are Mr. Wolfe's) of less than twenty years so ridiculous as to be apparent even to Mr. Wolfe. Consequently the fury is introduced directly by the author and, coming from him in his office of creator and organizer, is perforce subject to more discipline.

Further, the child's world and the youth's are

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admittedly solipsistic, and characters seen in its dim inward light, when it is plainly of the early years only, have the reality of a type of perception which obtains for a limited time with all of us; but when the same vision is carried over to comparative maturity, it becomes but an aberration, however extraordinary its results.

Some recognition of the elusiveness of his characters must be granted to Mr. Wolfe; for he tries to make them more stable with the weight of his adjectival wealth. Having decided on certain phrases for the description of a character, he introduces the phrases again and again, as though he would give us by sheer insistence what he cannot give through dramatic form. Dramatic form, certainly, is quite absent from his work, and in its stead he seeks to hold the reader with incantation and charm, both in his subject and manner; in subject he tries to convey to the reader the ecstasy of his fury, and by having him participate in this personal mysticism, to compensate him for the lack of dramatic interest; in his manner he attempts to arouse the state necessary to communicating this ecstasy by his tom-tom rhythms (almost every noun carries its maddening prelude of three adjectives) and his portentous repetition of words which, through their constant appearance, take on an almost ritual aspect.

For, in the end, it is magic that Mr. Wolfe offers; he would get in touch with some force at once limitless and personal, he would through a strange wild (I use two of his favorite words) abdication of reason arrive at a fusion of the tumult within himself and the chaos he sees in the world: it is a desperate pantheism and magic whose end is unbounded power. But what good this power holds, being its own end, one cannot see.

Reviewers coming earlier than the present one to the task of appraising "Of Time and the River" have tempered their celebrations of Mr. Wolfe's genius with remarks on the advisability of more selection and restraint. Yet it is hard to understand how Mr. Wolfe is to exercise these and at the same time retain the qualities which have won him his fame; for at the root of his philosophy is a decided rejection of both. His second book is subtitled, "A Legend of Man's Hunger in His Youth"; it is this all-embracing and indeterminate appetite which is the motivating force of his writing, and this force necessarily dictates the nature of the final product. The most apparent result of it, mere voluminosity, has already been noticed. By the very confusion which his failure to select engenders, Mr. Wolfe reflects the often-noted confusion of our times, though in doing this he presents a document rather than a fictional picture, and documentary testimony of confusion is bound to become boring. However, in this weltering variety there is much that is interesting: it is as though the author's inability to distinguish and weigh perversely enables him to come upon a great deal that is good. Here may be seen the pertinence of Mr. Canby's suggestion that Mr. Wolfe is perhaps no novelist, because it is the novelist's business to decide what, for his particular task, is good or bad. For if Mr. Wolfe has not given us a novel, what has he given us? I would say that he has given us a confirmation of our heresies.

The dulness, the drabness, and the rank acedia of the current novel are commonplaces of criticism. There is no space here to trace their genealogy, but it hardly seems unmindful of the facts to suggest that the romantic extravagance in which the novel rose to be the most popular form of literature is connected with the romantic dessication that prevails today. Now Mr. Wolfe's writing has all the obvious trappings of extravagant romanticism—it has the impassioned apostrophes, the landscapes and city-scapes vibrant with their own remote intelligence, it has the more than human joys and sorrows of the hero who is not of the race of mortal men though wanting in no human frailty, it has the irony which is never once turned upon the ironist and his assumptions, and above it has been indicated that his fundamental attitude is also romantic. And unusual vigor coupled with an unusual weakness in self-criticism have allowed him to express his romanticism at length and with naive eloquence, so that once more we are confronted with the Titan who hurls defiance at the world (the gods being one with it), then embraces it, with the beautiful soul whose exquisite feelings no description can exaggerate, with the tremendous egotism which interprets all things in terms of itself and is accompanied by a commensurate egotism.

And if ours are the romantic postulates and habits of feeling, grown old and feeble by the thousand natural shocks they must suffer from contact with reality (whether of the self or the outer world), we must feel revivified at this spectacle; the daring disregard of rules and formulae, the deep intensity of pure feeling, the appetite which knows no will but its own promptings are all so huge, so eloquent of the primal goodness of the Promethean spirit, that our tottering faith is restored. We recognize Mr. Wolfe's faults, but they give his personality part of its complexion, and since he has so excellently expressed that personality, he is to be forgiven them; perhaps he has even justified them. To those who have different postulates and whose habits of feeling follow a different course, it will seem that this author, though they are frequently able to share his delight in it, is inclined to cry "Wolfe" a little too often.

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MONEY'S CHALLENGE TO REASON

By HAMILTON STEELE

OF THE laws enacted as part of the New Deal those affecting money and monetary policy have probably aroused the most deep-seated and resentful antagonisms. And, although other laws in the recovery and reconstruction program do not specifically include monetary factors, nevertheless, they are profoundly connected with them both in causes and effects. For example, regulation of working hours and wages is reflected in price, income and costs, which influence and are influenced by money values. Likewise crop restriction, surplus destruction, and commodity market and loan regulation, all come to the money point through the variable supply and demand, or price, recorder. Money as expense, money as profit, money as relief; money as the fruit of toil, talent or taxation; money the despair, the unrealized hope, of many, the miserized hoard of some; the bankers' dough, the peoples' bread; money the standard, the instrument, the object—everything seems related to it.

This relationship, if the signs are read aright, is crystallizing many of the vague resentments against the New Deal into a force of action that may in the near future develop into a bitter campaign and possibly more serious preventive action in opposition to any and all monetary law revision. Under such circumstances the Andrew Jackson-Bank of the United States struggle would appear as a minor incident in comparison.

About a year ago, a highly organized campaign of publicists, politicians, economists and bankers was directed against the managed variable gold standard. Because the people as a whole felt, by instinct if nothing else, that its interests were being cared for, it ignored the campaign, which fell flat.

The second phase of the campaign is a technically subtle one, the casting of doubt on the United States Government Bond as an investment, as a bank asset, as a backing for money and as being repayable from future taxation. This part of the attack which has been under way since midsummer would, if successful, deprive the New Deal of power to finance its measures.

The third phase of the campaign is proposed legislation in connection with the creation of a Central Bank to be controlled and operated by the government, not by private interests as are the Bank of England, the Bank of France and the new Bank of Canada. This new Central Bank may replace the Federal Reserve Banks or may merely appropriate to itself the exclusive issue of money and creation of credit as a government organism, leaving the Reserve Banks to carry out regional clearing, discount, or governmental agency functions. The government control of the issue or expansion of credit money through a Central Bank may also include the direct financing of relief measures through this instrumentality instead of government bonds. While it is not definitely known that the administration will officially propose the financing of unemployment relief or consumer dividends through a Central Bank or National Monetary Authority, it is believed that groups fairly close to the New Deal policies will present to Congress a program of legislation along these lines. Such a program will be fought to the end.

Now granted the expected sequence of events, why the sharp differences in ideas as to what monetary laws should be passed?

Saint Thomas Aquinas defines a law as "a rule, dictated by reason, for the common weal, and promulgated by him who has the care of the community." Congress and the President are convinced, surely, that the monetary laws promulgated and yet to be promulgated are designed for the benefit of the people as a whole. And there should be no doubt in anyone's mind that the President has the care of the community in mind as well as in mandate. Doubters will at least admit that Congress and the President believe they are acting for the common weal, even though their actions may be interpreted by dissenters as favoring one half of the population at the expense of the other half.

The real question at issue remains: Are these monetary laws "dictated by reason"? And when we raise this question, we raise the curtain on a scene of controversy and confusion so vast that it seems almost impossible of reduction within the compass of a short study or exposition. To properly focus this problem on the canvas of the mind there is needed a literature of experience, a science of analysis, a philosophy of synthesis. The problem must be attacked by "stern men with empires in their brains" and by men fired with the urgent necessity of developing a monetary science that will do justice to all men. The haphazardly formed monetary practise of the past flouts reason, logic and social justice at so many stages of its development that it brings to mind Milton's "Mammon, the least erected spirit that fell from heaven."

Never in the history of the world has so much concentrated attention been given to this subject. Will a mouse be brought forth as so many times in the past? Will each school of thought have

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its brief inning, its moment of popularity as a fad, its partial admission to a hybrid compromise that will be neither science nor system but only a subsistence ration of opportunist administration planned to keep the machine in motion for a while with the crumbs of collective mental deception as its fuel? Or will there be brought forth a healthy child of reason, one that inherits the sound lessons of experience to which the piercing test of logic has been applied, a child with a complete synthesis as its future guide?

This emphasis on logic and synthesis may seem overdone but they are precisely the elements so often lacking in the usual study of money. For generations mankind has been floundering in the morass of Newtonian method in the money laboratory. Every statistical approach, every observance of phenomena, every experiment by government or bank, has been recorded. The literature of experience is almost complete. But the carry through of interpretation has lagged. The science of analysis is a groping one. The inductive method of trial and error is today distinguished by the wide dissents of its practitioners, who are furiously disputing points of disagreement over the interpretation of observed phenomena in the field of money. How can they agree when they have failed to define the original principles of their science? Definitions of the basic terms of their literature conflict, are incomplete, or are improperly emphasized. How can their conclusions and recommendations fail to conflict?

It is high time that "orthodox" economists and financiers became orthodox in a philosophical sense as understood by the great Scholastics. There is a crying need for a study and science of money that will be complete, impartial, carefully and exactly defined right from its simplest terms through its more complex development, and finally built into a logical structure of equitable coordination. Such a momentous work of synthesis can be brought to maturity only by a master in the logic of the deductive method who at the same time can prove his materials and test the design of his structure by applied analysis of the experience recorded in the money laboratory of history, current as well as past.

Such a work would, as it grew, keep before it the great historical changes in the industrial, technological, social and financial organization of society, but it would ask, not so much what monetary changes or developments did accompany them, but what monetary customs or laws would best have kept pace with them from the standpoint of pure reason and justice. The principles would apply in one age as in another, primitive, ancient or modern, once the true definitions were rooted out, but, of course, in varying degree and complexity according to the period of society under observation.

Where is that master of his subject who will take up the challenge? The times literally demand that someone undertake this labor of salvation—not of men's souls, but of men's economic bodies, so that they can call their souls their own. If there is no such master then let there be joined together in this work the mature efforts of logician, moralist, historian and economist; of banker, industrialist and engineer; of manager and laborer; of statesman and consumer; with an expert New Scholastic Philosopher as coordinator. The task would be inspired if all were imbued with the Christian philosophy of life and social justice.

Would the completed work be too close to perfection, be more the ideal than the immediately practical plan? Perhaps. But Christianity has perfection as its ideal and as we approach it do we measure our accomplishment. So let us first attain, if possible, the perfect definition of money and monetary science. It will then be time enough to preoccupy ourselves with our superficial criticisms of bankers on the one hand and of New Deal legislators on the other. Unfortunately they are both somewhat at sea. We cannot fairly demand that they return to solid ground unless we first define the ground.

In judging the foregoing challenge to action let us recall a few words from an outstanding analytical work on money (by Foster and Catchings; Pollak Foundation, 1923), published over ten years ago. Paraphrased, they are: "We have found but one answer: there cannot be intrinsically a more significant thing in the present economy of society than money. To regard money as a superficial phenomenon is to overlook the central clue to economic mysteries." And: "Contrary to the contentions of many reformers the root of economic problems is not moral. Good-will toward men is not enough. Often we are told that the root of our industrial problems is greed, that all would be well with the world if captains of industry were inspired by the love of mankind, but when it comes to telling us exactly what to do in the concrete situations of every-day business, moralists are often silent, or vague, or absurd. No matter how earnestly men may desire to do unto others as they would have others do unto them, they cannot follow that golden rule when, in a given complicated situation, they are at a loss to know what they really would like to have others do unto them. Those who are chiefly responsible for our industrial, commercial and financial policies do not bring down upon us the evils of inflation and deflation through design, but because they do not yet understand these movements, or know exactly what to do to prevent them."

Time presses. The answer must not delay. The challenge must be accepted!

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AS IT AFFECTS YOU

By LeGARDE S. DOUGHTY

IT IS unfortunate that many intelligent readers of magazines read too often around and too seldom through the poem, which looks out like a window from the wall of the page. To me this habit seems rather more puerile than prudent. Those readers automatically resolve that the boxed type is of the same singsong substance as the piece that frightened the little boy into stammering when he recited during commencement exercises. Or, if they have ever fallen prey to the unintelligibles, they ignore the poem for fear it is some incomprehensible thing with which the poet has persuaded the editor to mock them.

Perhaps it is superfluous to acknowledge that poets and editors are not always infallible; some of them write and some of them sponsor both the schoolboy's piece and the versified cryptogram. The printing press is anything but discriminate. But so is water. You may fish for bream, yet sometimes you catch a catfish or a carp. But, holding to the analogy, if you frequent a lake famous for its bream, bream ordinarily will be your catch; and there are magazines that ordinarily are sedate enough to eschew soft sentimentalism in verse, and sensible enough not to foster pretentious twaddle. Magazine poetry, broadly speaking, can mean any kind of verse, just as magazine stories can mean any kind of prose.

But lest I wander into unnecessary byways, let me say that I am a sort of advocate of verses. No one needs to be told what is too-sweet-for-words sentiment or what is too-thick-for-bother fustian. But I think I may do many a goodness if I am permitted to scold a little those who are obstinate enough to skirt around anything that has the form of verse.

Are you interested in religion? Are you interested in philosophy? Then you must not deny yourself the supplement of art; for the three, religion, philosophy, and art, are the trident prongs that rouse being into humanity.

Religion urges us by infusing a sense of obligation. It might hand us the Commandments and stop there. But religion knows our spiritual lassitude, and with the dual stimulus of example and ceremony, impresses and reimpresses us. Philosophy prods us by opening our minds to the rationality of cleaving to truth and justice. It might simply say that we should think truly and act justly, and stop there. But philosophy proves itself by leading us up its gradual stairway; and precision in thinking becomes our infatuation. Art stirs us with its pageant of the beautiful. Art might tell us simply that to look into the beautiful is to feel admiration for it. But art labors behind its own inspiration and gives us those creations which, beholding, we may absorb like warm blood into our spirits.

The words, religion, philosophy and art, taken in the wider sense, are general and bewildering terms. The essence of religion is not to be gaged by the average of its countless cults and cabalas; the essence of philosophy may not be blended out of the confused multiplicity of postulates and opinions; and art is not measurable by the mean of all the muster of things that graft upon themselves the name of art. But out of the bewilderment the essences stand.

In the pangs of death Christ cried out: "Father, forgive them for they know not what they do." And the incomparable nobility of that tremendous love and understanding has reverberated down the years in the spirit of the Mass. And who is not impressed?

Francis Bacon wrote in one of his essays: "Certainly, it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth." And who may touch that brief extract and feel no attraction to the virtue of sober reasoning?

Millet painted "The Man with the Hoe." Who may see it without an unforgettable impulse to raise the dragging tatters of humankind—for, paradoxically, the very ugliness of the pictured derelict is the beauty that wakens such impulse within us?

And who will not feel the tide of noble emotion in beholding Daniel Chester French's "Death and the Sculptor"? Or, turning to still another art, who may see the façade of the Rheims cathedral and remain unlifted?

Obviously, there is no wish, in making these several citations, to juxtapose Christ with Bacon, Millet, French and others. It is merely a pointing to the broad unity of religion, philosophy and art. For all stimulate us toward the conception of ultimate truth and beauty and toward the fulfilment of an ambitious longing in us that will not be content with the surface things of day to day existence. And by what other means could we rise above eating, drinking and amusement—a state of being that is a mere shadow's width above bestiality? But I am talking about poetry in particular.

So, our reaction to poetry is not only simple

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perception of the sense of what we have read; it is also a warm surging of aspiration toward a degree of life that goes above our present status and environment. In all our daily acts we are impelled by desire for the advantage of our shallower selves. But aspiration, moving over the soul like a succession of waves across a bar, makes us seek the prosperity of our deeper selves.

When one comes to realize that poetry emphatically is not a twitting of sparrows, he may feel it as a thing as wholesome in the nourishment of his soul as bread is in the nourishment of his body. And there is no more need for him to see the poet as a member of an eccentric clique than to look upon his cook as a natural peculiarity. For poet and cook serve up necessary foods that the consumer has no skill in preparing for himself. Therefore, the capacity to consume the things of art has nothing to do with the capacity to execute such things. You probably do not sing. I do not. You probably play no musical instrument. I play none. Perhaps you know nothing of the technique of music. I know nothing of it. Yet you, like me, hearing music, may feel the whole diapason of ennobling emotions and realize, in the process, that the fabric of your spirit is not different from that of the composer's. Music requires no effort in the hearer. Its action is spontaneous and automatic. That is the reason many persons, perhaps including yourself, quickly confess a fondness for music, though a total indifference to the other arts. Poetry must be read, sometimes reread, sometimes reread again, before its potentiality can become effect. But effort is required in the attainment of most things. We may not absorb even simple news merely by subscribing to the newspaper; at least we must read the paper.

But poetry! Let us borrow two poems from the magazine, *Spirit*. In the September, 1934, issue of this bi-monthly of the Catholic Poetry Society of America, appears Marion Brown Shelton's "Depth":

> Beat, thrash the water with blind hands,
> Thrust dumbly upward, smothered with a cry,
> The packed denial of a breath, the alien sky
> Betrays, battens under, fetters with iron bands
> For death's consignment—struggle one time more,
> Break water, gasp, taste the keen pain,
> The thin sharp joy the bursting lungs forbore—
> Know life again.
> Lie calmly now reft from grief's dark duality;
> Face upwards to the sun-filled firmament,
> Drink deep, drink deep the peace of unity—
> This is your element.
> Never again shall you be without this wonder—
> The rhythm-rocking of a terrible grief
> That fought through, struggled under,
> Can bear you up as lightly as a leaf.

Is this not potent unction for the buffeted mind and heart? The scene is as living as a fretted sea, and is thrust into us with the excited rhythm of its motion. It seems that we can touch, as some palpable substance, the strength of spirit that triumphs out of chaos. But is analysis necessary? I think anyone reading it will look at the poem again, and will keep something of it in himself.

We turn now to a poem of different style and different mood, Benjamin Musser's "To His Little Daughter," appearing in the July, 1934, issue of the magazine:

> Loquacious one, whose red lips keep
> Flooding the streams that cheer or shock,
> Whose slippery tongue moves even in sleep—
> Voluble twenty-four-hour clock—
> Silence would deafen us, my bird,
> Were ever you lost for any word.
>
> Small diplomat, in town or beach
> You know the crowds that round you press,
> Dropping a laugh or word to each.
> Oh, seven-year-old friendliness,
> Nancy, Nancy, what will mean
> Your calling list at seventeen!
>
> Daintiest one, with dancing eye,
> And nimble foot, and elfin poise,
> Humming-bird, pirouetting by,
> Disturbing to prosaic boys,
> Have mercy on the lads: be less
> A symbol of attractiveness;
>
> Be not so quite alert, so wise
> To life abundant, quite so fleet.
> Terror grips, that in your eyes
> I should see years' pain-dragging feet—
> That storms may not with sunbeams dwell,
> Joseph and Mary, guard her well!

Do we not know with sudden completeness this vivid daughter? And is not the flash of her eyes also a flash of fear from our hearts in dread anticipation of all the threat of the future? And what is the reaction? But enough! Isn't there something about the poem that goes quite into yourself?

If one who likes to think himself a stern Roman rather than a mild Franciscan be inclined to see too much softness in the beautiful and in noble emotion, he must remember these are the things that cause him to applaud the hero and to denounce the villain in the play and in life. Noble emotion and the beautiful are associates of poetry because they are associates of God and of man. And if there be a softness about them, that softness is opposed to hardness, but is not opposed to strength.

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WHAT IS MAN?

By OTTO FORST DE BATTAGLIA

A RECENT discussion in which several German-writing authors participated, published in the excellent *Revue Hebdomadaire* of Paris, moves us to consider the melancholy state of the great prose writers, essayists, critics and historians, who have not bowed the knee to that dictator of modern literature, the novel. The Herren Breitbach, Joseph Roth and Klaus Mann there defend or attack various German authors, Weimarian or Hitlerite, poets, playwrights and novelists, but throughout this fresh and joyous intellectual war, a conflict at the same time instructive and discouraging, the purest stars of contemporary German literature have been completely ignored. You will look in vain for the names of Theodor Haecker, Richard von Schaukal, Karl Kraus, Rudolf Borchardt, Karl Vossler, Konrad Burdach, to cite only a few of these masters of German literary speech who decline to cultivate narrative prose, thinkers and stylists of the first water. Americans may perhaps wish to know something of the works of these choice spirits who have not sacrificed to the gods of our angry age, either by attack or by eulogy. Their effort belongs to posterity; the genius of these men draws from the uninterrupted three-thousand-year tradition which has developed the real German civilization, and it neither denies nor monopolizes any great epoch of our national past.

Theodor Haecker is without doubt the greatest German writer of our time. I learn with regret that the majority of educated Americans are ignorant even of the existence of this German who equals Nietzsche in power of expression, who equals Goethe in the beautiful harmony between his thought and its expression. After having published magnificent translations of Kierkegaard, Newman and Belloc, Haecker has chosen for the exercise of his incomparable verve the field of satire, a Christian satire which is violent and constructive, which is at the same time ardent and entirely respectful of the Eternal Verities. The volumes, "Satire und Polemik," "Christentum und Kultur," "Wahrheit und Leben" (Truth and Life), "Dialog ueber Christentum und Kultur," constitute one single act of accusation against the vicious counterfeiters of society and the spirit. As we read this noble and pathetic plea, held in leash by an irony whose good taste is infallible, we have the impression of reading a German Veuillot enriched by the wealth of the German cultures. But when we arrive at the two delightful last volumes from Haecker's pen, "Vergil Vater des Abendlandes" (Vergil Father of the Occident) and "Was ist der Mensch?", we discover in him the faithful and brilliant disciple of the Latin, classical and Christian thought of the Middle Ages.

"What is man?" asks this judicious and candid observer. (The book in which he treats this most vital of subjects has just been published by Jakob Hegner in Leipzig. It should be translated into English, and very soon.) Shall we answer, "Nothing," or "Little," or "Everything"? Haecker examines these different solutions, in varying degrees humiliating or flattering for us, members of the Third Estate in this universe of ours. We are only the image of the Sovereign Creator, but as the reflection, even a feeble one, of the Divine Perfection, we enjoy a rank, a nobility, which entail obligations. And the author goes on to develop the consequences of this situation: respect for our personality, superiority of man to the animal, to the beast which struggles in us with the angel, right and duty to mount high above the machine to which an abject pseudo-civilization strives to subject us. It is incumbent upon us to obey the divine laws of love which our reason and our sentiments approve, and not to fall into slavery to the blind impulses of hate, brutality, selfishness, even though they may have taken hold of our racial, caste or national brethren. The obscure and somber forces of nature can be ruled by the human intelligence and will be; let us take care not to venerate them as tyrants of our destiny. We must not revert to paganism, to barbarism! And on the other hand we must abstain from blasphemous heresies, from the hereditary vice of Nordic mysticism. We must not conceive of God as the image of our dreams, whereas we are really only the pale image of the Divine Reality. We must not replace the plenitude of Being by the mad and poisoning illusion of Becoming (*des Werdens*). We must not try to explain facts and ideas by starting with the lowest and mounting to worlds which are infinitely superior to the capacities of our intelligence. Let us rather descend from the perfect Essence which Revelation has shown and which grace and reason, legitimately exercised, have demonstrated to us, let us descend from that perfect Being to the lesser, to ourselves and, lower still, to the organic and inorganic cosmos.

It is a severe arraignment of the materialistic and pantheistic mirages which the Germans have admired and which have drawn them through the desert of hatred, the desert of post-war bewilderment, but this beautiful and marvelous book by Theodor Haecker is also the consoling evidence that Germany has not lost touch either with the beauty of ancient civilization, or with human goodness, or with Christian truth.

Burnt Offering

Turn down the lamp and leave me here alone
With pain. Tonight we two shall wed and be
One flesh apart, one vast infinity,
We two the all, united soul and bone;
Our voices, silence, and our loudest moan
Shall be a whisper lost eternally;
Our thoughts shall not be thoughts nor shall we see,
For we are pain with hours given to atone.

Lord God, from out this burning dark take now
This offering, not sheep nor goats which Thou
Wast wont to have of old in Israel,
But I must be my holocaust; the flame
Consuming is my hope in one loved Name,
Though now my gift seems wreathed in smoke of hell.

JOHN MEEHAN.

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Seven Days' Survey

The Church.—The Associated Press reports that 250,000 pilgrims journeyed to Lourdes to take part in the Triduum of Masses offered up for peace. On the final day the mountainside above the shrine of Our Lady was covered with flowers that had blossomed during the Triduum. From the Vatican radio station, April 28, the Holy Father broadcast prayers for peace and his Apostolic Benediction for the benefit of the Lourdes pilgrims. Then His Holiness brought the Holy Year to a close with ceremonies in St. Peter's Basilica. * * * The Apostolate of the Sea now has 46 Sea Apostolate institutes and hostels, and service centers without accommodations in 180 other ports. The organization has enrolled 80,000 seamen of all nations and during the past year dispensed its services to 300,000 seafarers. * * * The canonization of Blessed Thomas More, Lord Chancellor of England (1529-1532), will take place on May 19, the feast of Saint Ives (1253-1303), the patron saint of lawyers. The Guild of Catholic Lawyers will celebrate this canonization of one of their profession with appropriate ceremonies, May 20, at the Waldorf-Astoria in New York at 8 p. m. Speakers will be the Very Reverend Aloysius J. Hogan, S. J., president of Fordham University, Daniel Sargent of Harvard University and Very Reverend Monsignor William E. Cashin, founder of the guild. * * * The University of Notre Dame has engaged the following to give courses next fall and winter: G. K. Chesterton, Jacques Maritain, Christopher Hollis, Desmond Fitzgerald, Arnold Lunn and Étienne Gilson. * * * In the Pacific islands, excluding Australia, New Zealand, the Philippines, Borneo and the Dutch East Indies, there are 350,000 Catholics and 50,000 new converts preparing for baptism. In the Dutch East Indies there are 417,787 Catholics of whom 77,898 are Europeans; there were 14,643 adult conversions last year and 36,323 new converts are preparing for baptism. * * * In an address on "The Inalienable Rights of Man" at San Diego, California, Right Reverend Monsignor John M. Hegarty vigorously attacked the employment of strike-breakers and the use of police and militia to break a strike. * * * More than half of the 3,408 students of the University of Santo Tomás, Manila—founded in 1611 by the Spanish Dominicans—are studying medicine.

The Nation.—Stopping his car between the offices of J. P. Morgan and Company and the Sub-treasury building immediately opposite, on Wall Street, Mayor LaGuardia, of New York, pulled out his watch and, turning to Deputy Police Commissioner Harold Fowler, ordered, "Turn in a riot call." The Commissioner ran to a telephone and gave the message, "Treasury riot call." Within three minutes and thirty seconds the first radio police car arrived. Within ten minutes, six emergency wagons full of policemen, ten patrol wagons, thirty radio scout cars, seventy-five motorcycle men and two mounted police troops of twenty-five men each had packed the sidewalk and roadway with husky, armed, blue-uniformed men. The sirens of additional apparatus bringing a total of 450 policemen to the scene could be heard. The demonstration was for the purpose of impressing a visiting congressional committee with the Mayor's contention that Governors Island is not needed as an army post for the protection of the country's financial nerve center. The Mayor wants the island for an easily accessible municipal airport. * * * The trial of former Secretary of the Treasury Mellon for alleged violation of the income tax law when he was in office reached a stage of charge and counter-charge outside of court. Robert H. Jackson, Department of Justice counsel in the $3,089,000 case, asked for an adjournment and to be allowed to withdraw, after the rejection by the court of his brief attacking the position of privilege assumed by witnesses at the trial who refused to give information necessary for the government's side. Secretary of the Treasury Morgenthau asked Mr. Jackson to remain and Mr. Mellon charged political persecution and an unwillingness on the part of the government to abide by the established processes of law. * * * The President, as Commander in Chief of the Army and Navy, repudiated evidence divulged by the House Military Affairs Committee purporting that the United States planned to violate the treaty with Canada which stipulates that our 3,000 miles of border line shall not be fortified.

The Wide World.—Most of the week's news from abroad concerned Germany. On April 27, Prime Minister Ramsay McDonald issued a personal statement charging Germany with having "broken up the road to peace and beset it with terrors." Since Mr. MacDonald was long known to be the most sincere advocate of Treaty revision, this expression of his present views was given world-wide importance. Two days later, London papers sold like hot-cakes on the strength of "revelations" concerning a newly constructed fleet of German submarines. It was stated that some of these craft were already in service, and that a German naval base has been organized on the island of Sylt. Public opinion in Britain was said to be moving rapidly toward endorsement of solidarity with France and Italy. * * * Warsaw dispatches indicated that efforts had been made to effect rapprochement between Poland and Lithuania in the face of a rearmed Germany. It was said that Ministers Beck and Klemas had been in conference at Geneva. * * * On April 25, Max Amann, Nazi president of the Reich Press Chamber, announced that henceforth newspapers can be published only by "partnerships" all members of which must establish Aryan ancestry back as far as 1800. Additional rulings foreshadowed the suppression of all confessional—Catholic, of course, included—papers, and the liquidation of journals injurious to the circulation of Nazi sheets.

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It was reported that the Papal Nuncio in Berlin had formally protested against this *Erlass* as being a death-blow to the apostolate of the Catholic press and therewith a violation of the Concordat. * * * Public assemblies organized by the "German Church" have been held in various parts of Germany, though generally the frank enunciation of anti-Christian principle has been resented and opposed in the smaller towns. In Berlin, however, 15,000 Nazis gathered in the Sportpalast to applaud while Professor Jakob Hauer and Count Reventlow attacked Christianity and acclaimed a "Nordic religion." * * * Arrests of dissident Protestant pastors and of Catholic priests were general. Among those jailed were the illustrious Dr. Praetorius, one of the best known of all Lutheran theologians. It looked as if the régime would get frankly behind the "German Church," and abandon the "German Christians." * * * The death of Friedrich E. Husemann, internationally respected labor leader, was reported on April 26. Officially he was said to have been "shot trying to escape," but it was learned that his body had been cremated at Hanover.

* * * *

Nobody Shall Starve.—With 11,500,000 still unemployed and almost twice that number on public relief rolls, the living standards of a vast proportion of our population "are clearly in serious danger," according to the American Federation of Labor's business survey for April. It charges that in the face of mounting relief rolls due to the failure of industry to meet the unemployment problem, American business has exerted pressure to keep down government relief expenditures. As a result relief wages have declined "until they permit only the barest subsistence." The bulletin cites New York City, "where relief is most adequately administered," and where an official survey showed that 20 percent of the children in relief roll families were undernourished, provisions for rent were inadequate and clothing allowances were reduced from $11 to $4 a month. Recent statements by Edward Corsi, City Home Relief Bureau Director, are especially enlightening. Testifying on the inadequacy of appropriations before the Aldermanic Committee Investigating Home Relief, Mr. Corsi declared that a family of five on home relief gets $12.55 a week. He compared this with the amounts that would be provided by private agencies for the same family: $21.05 by the Association for Improving the Condition of the Poor, $20.95 by the Charity Organization Society, $20.85 by the Jewish Social Service agencies, $20.75 by the Brooklyn Bureau of Charities and $20.55 by the Catholic Charities. One effect of the increase in relief rolls on the normal flow of American business is illustrated by the extent to which clothing was supplied in New York City. Mr. Corsi estimated that although clothing needs reached $2,800,000 a month, the city had never spent more than $400,000 in a single month. The Federation believes that "prospects are good for a healthy pick-up in business next fall." On the other hand it issues the warning that reduced living standards cause widespread injury so that "in our efforts to save relief costs we are wasting human lives."

Catholics and Mexico.—Washington resounded with discussion of the Mexican situation. A protest, signed by sixteen members of Congress, was lodged with the Federal Communications Commission against a broadcast recently sponsored by the Mexican government. The Commission replied that the matter was being given attention, and that such action would be taken "as is deemed appropriate." * * * The meeting of the Catholic Association for International Peace witnessed an oratorical free-for-all following Judge Martin T. Manton's critique of the expediency of the Borah resolution. The Judge averred that under the Montevideo Convention of 1934, the United States had promised to refrain from intervention in the internal and external affairs of other nations, and held that action in accordance with the Borah resolution would violate the spirit and letter of the convention. He urged that the dispute between the Church and the State in Mexico be referred to the Permanent Court of International Justice, in accord with the "right" given nations subscribing to the Covenant of the League to call attention to circumstances hampering friendly intercourse between peoples. Mr. W. M. T. Gamble of Washington, D. C., the Reverend John LaFarge, S. J., the Reverend Louis C. Vaeth, of Baltimore, and the Reverend Joseph F. Thorning, S. J., spoke in opposition to the views sponsored by Judge Manton. Father Thorning said that Catholics were asking no more than what had been granted Jewish opinion in 1919 by the Spencer Resolution, which instructed the State Department to make public whatever information it had concerning conditions in eastern Europe. He also declared that the rights of American citizens were being disregarded by the Mexican government, and that crimes had been hushed up by a too complacent administration. In a published statement, Archbishop Curley dissented strongly from Judge Manton's views. * * * Representative C. G. Fenerty, of Pennsylvania, read into the *Congressional Record* an address declaring that Communism was rampant in Mexico and castigating the "fulsome flattery of our forgetful Ambassador."

The Beauty of It.—The day (incidentally a beautiful, soft one, as far as the weather was concerned where this was being written) which ushers in the month that through the centuries has been specially dedicated to Our Blessed Mother, because May was thought to be most nearly the perfect month, the month of new leaves, new flowers, of *allégresse,* of most agreeable mildness and of the sloughing-off of the dolors of the winter of discontent, has in the last fifty years been appropriated by the elements of protest in our social order. Where in the olden days children danced on the green around a May-pole, weaving colored ribands in and out, this year hordes of dishevelled and ardent adults marched in loose military formation waving the one color only which is supposed to provoke the bull, shaking their fists and carrying signs which condemned a great many things, including the Son of Mary. Frequently there have been inter-group fisticuffs among these men and women seeking to express their bitter resentments, and the police technique for the hand-

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ling of the crowds has followed the historic principle of divide and rule. The greatest danger to order and property in the past has been the fighting between the Communists and Socialists when they got near enough to each other to exchange epithets, then brickbats and finally grapple. This year, however, some 200,000 Socialists, Communists and allied "ists" marched and sang in New York on May Day, chaperoned by 1,600 police, and following the directions broadcast from the executive committee of the Communist International, whose headquarters are by the side of the Kremlin in Moscow, the class war for proletarian internationalism showed quite a stride forward in achieving an orderly united front. In Moscow, May Day was celebrated as usual with a parade of the largest army in the world, with its tanks, airplanes and poison gas units marvellously equipped.

Chicago and the Middle Ages.—Many of the 1,200 deans, professors and teachers assembled in Chicago for the annual convention of the National Catholic Educational Association remained to attend some meetings of the National Catholic Alumni Federation. Under the leadership of Charles E. Byrne, the Windy City chapter of the federation played host to a group of distinguished speakers and delegates, on three days beginning April 25. The Very Reverend Aloysius J. Hogan, S. J., Mr. Thomas F. Woodlock and Professor Ross J. Hoffman agreed that only Christian principles can guarantee the sound reconstruction of society, and suggested that mankind has been in a bad way since the Renaissance. Other speakers included Mr. Raoul E. Desvernine, Professor Louis J. A. Mercier, the Reverend Ignatius Cox, S. J., the Reverend Martin C. D'Arcy, S. J., and the Honorable Edward S. Dore. The Cardinal Archbishop and the Mayor of Chicago conferred their good-will on the assembly by proxy. A goodly list of delegates was in attendance. Full reports of the meetings were not available as we went to press.

Farmers' Holiday Association.—On April 27 in Des Moines, Iowa, Milo Reno's National Farmers' Holiday Association opened its third annual convention. Besides members of the association, observers were present from the Farmers' Union, the Veterans of Foreign Wars, the National Patriotic League, and from the National League for Social Justice. Representatives of the last organization refused to sit on the platform. Father Coughlin had said the day before that the League "supports the objectives of the National Farmers' Union rather than those of the militant Iowan," and that "in no sense will the National League for Social Justice become a political party." Mr. Reno remarked, "The radio priest has pulled a boner." He said that his association and the Farmers' Union had the same purposes. The first day Senator Long was the star speaker. He told the assemblage of 10,000 and the radio audience: "The Lord has called America to barbecue, and 50,000,000 people are starving." He spoke of "Lord Corn Wallace," and "Prince Franklin, Knight of the Nourmahal," and attacked the breaking of campaign pledges. Milo Reno also condemned the administration for going back on its platform in relation to the tariff, government expenses, anti-trust laws, and government in business. The next day the convention ousted a group of alleged Communists and proceeded to pass resolutions. The most important was in favor of a third party, for farmers and laborers. A conference was recommended between representatives of groups having similar sympathies in order to get the new party under way. It is not known what groups would consider themselves sympathetic enough with the Holiday Association to cooperate with them. In any case, the meeting was an important crystallization of third-party sentiment.

The Friends of Europe.—Owing to the persistence and intelligence of Mr. Rennie Smith, who combines the love of peace with affection for his fellow men everywhere, the Friends of Europe have enlisted a very considerable following in all countries. It issues two kinds of literature: a monthly survey of new German publications, emphasis being laid on books related to the problem of peace, and pamphlets by such authors as Lord Howard of Penrith and Professor Einstein. From all this one can gather without further ado that the Friends of Europe are concerned primarily with Nazi Germany. At first they tended to wax a little propagandistic, but more recently have been so factual and accurate that their publications constitute the best available dossier in English on some aspects of contemporary Germany. Communications may be addressed to the Secretary, St. Stephen's House, Westminster, London.

The Navy's War Games.—At dawn, April 29, the United States fleet began its journey northward from the harbors of San Diego and San Pedro, California, for its annual war games. The maneuvers this year were to cover the more than 5,000,000 square miles of the triangle formed by Hawaii, the Aleutian Islands and the West Coast of the United States; they will last from May 3 to June 10. More than 160 ships and about 450 planes will take part. Newspaper correspondents will be allowed to accompany the fleet, but they have been told not to expect much in the way of news and have been warned that their reports will be strictly censored. It is said that this year's war games between the two "enemy" forces will be held in waters that are closer to Japan than any of the navy's previous maneuvers. On April 26, the influential Japanese newspaper, *Nichi Nichi,* published an article which is believed to represent the view of the Japanese navy that "the scheduled maneuvers constitute training for crossing the Pacific." It held that the operations were directed against Japan's mandated Pacific islands and asserted that the Japanese Foreign Office considered these naval maneuvers "aggressive." A wave of protest from many organizations in this country also greeted the announcement of the maneuvers. As a result Secretary of the Navy Swanson announced that no American man-of-war would come within 2,000 miles of Japanese territory. As a graceful gesture the cruiser Augusta, flagship of the Far Eastern

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fleet, will arrive in Yokohama, May 3, and the Navy Department has ordered other good-will visits to Japanese ports by part of the fleet early this month. The United States House of Representatives, April 26, passed a naval appropriation of $457,786,261, the largest in American peace-time history.

* * * *

Cooperative Strength.—The Cooperative League announces the increasing importance of the non-profit making system of consumers' cooperatives in the United States. During 1934, in Minnesota, cooperative associations showed an increase of 24 percent in total gallonage of petroleum distributed, while the increase for all distributors in the state was a little over 7 percent. Only one private profit firm had larger sales volume, the cooperatives moving up from third to second place. In a month the Farmers' Union Central Exchange will open in St. Paul a new compounding plant for lubricating oils designed to turn out 3,000,000 gallons a year. This is the fourth compounding plant in the cooperative system. A $300,000 addition to the production facilities of consumers' cooperatives (cooperatives make certain of their market by building up cooperative distribution before they undertake production) was made during the past year by the Eastern States Farmers' Exchange when they opened a new feed plant. In March of this year four credit unions were being organized every day, which brought the total up above 3,100 for the country. Credit unions, formed under state or federal law, operate like consumers' clubs, with each member having one vote. Members must save with the unions $.25 a week until a $5.00 share is purchased. Any number of shares can be bought. The member can withdraw his money at any time. The capital of the union is composed of these shares in the aggregate, and is invested in loans to members at reasonable rates. The organizations thus are mediums both for small loans and for savings, the funds being rotated and used for purposes of mutual aid. We noted last month that the Central Verein is sponsoring these (as well as other forms of cooperation) throughout the country, and having success especially in the Archdiocese of St. Louis. The Cooperative League estimates that there are 6,600 local consumers' cooperatives in the country with a membership of 1,600,000, of whom 850,000 are joined to the League. There are 60 cooperative wholesalers. The movement has been growing so fast during the last two years that the inter-connection of the various units has not kept pace, and correct statistics are lacking.

The White Metal.—By congressional statute the monetary value of silver is $1.2929 per ounce, and by congressional direction the Executive is to purchase silver until the price reaches that figure or until the monetary value of the national silver stock equals one-third of the value of the gold. Then the $2,000,000,000 stabilization fund would presumably be used to keep the market steady. Between June 19, 1934, and March 29, 1935, the Treasury acquired 391,200,000 ounces of silver: 111,900,000 ounces through the nationalization of domestic stocks; 24,400,000 through purchases of newly mined domestic silver; 254,900,000 from market purchases, mostly abroad. During April the Treasury twice raised its price, on April 10, from $.6464 to $.7111 an ounce, and April 24 up to $.775757. (The Treasury theoretically always pays the statutory $1.29, but changes the charge for seigniorage.) Through its extensive purchases our government tends to absorb the whole floating supply of the metal, which, because of the agreements entered into at the London Economic Conference of 1933, is about 50,000,000 ounces annually. The market is easily controlled by speculators and on April 26 they lifted it to $.81. It subsequently receded slightly. India, China and Mexico were thoroughly upset. The silver in their coins becomes more valuable melted down than as legal tender and to prevent the disappearance of currency they have to call their coins and suffer involuntary deflation or lower the metallic backing of their money and issue paper money at a new rate or debased coins. Mexico closed the banks, called in silver pesos and sent an assistant secretary of the treasury flying to Washington. On April 29, the Bank of Mexico reopened, offering unlimited purchase or sale of paper pesos at the old ratio of 3.60 per dollar. Their envoys in Washington spoke of an international bimetallic standard at a ratio of 16 to 1.

Terrible Power.—The dawn of a new era in practical engineering, or possibly the first crack of doom, is implicit in the news from Washington that the atom has been split and gave a yield of 200,000,000 percent on the energy used in accomplishing the split. Announcement of this was made by physicists of Columbia University at the meeting of the American Physical Society. The experiments by Professor Enrico Fermi of Rome, who last December announced a technique for reducing the speed of neutrons, led the Columbia scientists to try to control the direction of neutrons by reducing their speed. At their ordinary speed, which is tremendous, neutrons have so far been absolutely wild. But when the scientists slowed neutrons to travel with energies of one-fortieth of a volt, the scientists were able to shoot the neutrons straight into the center of lithium atoms—according to the report by William L. Laurence in the New York *Times*—and a lithium atom yielded energy corresponding to 5,000,000 volts. The Columbia scientists further demonstrated that cooled neutrons are capable of easier control than normally hot ones. Dr. J. R. Dunning, speaking for the group who conducted the experiments, said that all science needs now is a larger source of neutrons. Dr. Ernest O. Lawrence of the University of California thereupon revealed that his new technique for splitting the deuteron, heart of the double-eight hydrogen atom, into one proton and one neutron, increased the neutron source used by Dr. Dunning and his associates 1,000 times. Successful completion of these experiments, making the techniques commercially accessible, will make present power sources and methods as antiquated as the mastodon; and at the same time, if used destructively, it has been said by sober and reputable scientists, may blow the known world to smithereens.

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The Play and Screen

By GRENVILLE VERNON

Kind Lady

"KIND LADY" is neither a slice of life, nor a psychological study, nor a mystery play, nor a melodrama, but it has elements of all four. As a work of art it is not to be taken with strict seriousness, and yet while we are witnessing it we believe both the characters and what is happening with an intensity which is rare in the theatre. Its main idea is indeed all but unbelievable. That a lady of position should be made prisoner in her own house in the heart of London and kept there despite the fact that she is allowed to descend to the drawing-room, does strain the limits of the probable, and yet so skilfully is the play written and constructed and so beautifully is it played that we are by turns interested, made anxious, harrowed, and finally delighted to the point of cheers when the lady wins over her tormentors. It is not quite just to brand "Kind Lady" as a horror play, though the story by Hugh Walpole from which it is taken is precisely that. "Kind Lady" has a happy ending, or rather, as the curtain falls *just before the final visual triumph of right, it has the* beginning of a happy ending. In it there is in all truth horror enough, and gloom, and evil, but it is none of these which at the end dominates the play, but rather the quiet heroism of the little old lady. In the words of Aristotle, the play purges the soul through pity and terror, and any play that can do that is to be taken seriously, as the audiences have taken "Kind Lady," if tensity of interest is any criterion. At all events Edward Chodorov has written one of the most absorbing plays of the season.

The action of the play is laid in the living-room of Mary Herries's house in Montague Square, London. Mary is a kind-hearted lady in the late fifties, who lives alone with her maid, Rose. One afternoon she brings in a young man, dressed like a vagabond. He tells her his name is Henry Abbott, and that he has a sick wife and child. She feeds him, and becomes interested in his evident education and knowledge of pictures. A few weeks later he again comes in with wife and child, his wife in an apparent state of collapse. Abbott sends for a fake doctor, who says that the wife must not be moved. She is then put to bed. In the next act a few months later Abbott, his wife and his child are still there, and now Abbott brings into the house three relations, an Australian, his wife and his moronic child. When finally, tired of being imposed on, Mary orders them out of the house, they surround her and with the power of silent threats make her a prisoner in her own house. The rest of the play deals with the old lady's efforts to escape, to get word to the outside world. Until the very end she fails, and we feel that her tormentors are on the verge of getting her to sign away her fortune to them, when, left alone a moment with a bank messenger, she makes him believe in her story and her sanity.

What sets the play off from the usual run of horror plays, or even melodramas, is not only the clarity of character drawing, but also the method by which the story is told. Though the characters are villains of the worst type, they are never brutal in language or even in manner; indeed Abbott is a soft-spoken young man who has every appearance of being a gentleman, while the Australian, Mr. Edwards, is apparently the very symbol of rough kindliness. It is this contrast of what the characters are and do, with the way they do it, that gives the play a peculiar power which is at once *macabre* and real.

It is undeniable that Mr. Chorodov owes a debt both to the actors and the director. Mr. Potter, besides being one of the producers, has proved himself to be a stage director of imagination and taste, the set by Jo Mielziner is admirable in its evocation of the sinister atmosphere, and the actors are one and all excellent. Miss Grace George plays Mary Herries, and gives perhaps the finest performance of her career. Its simple kindliness, its distinction, its dignity, are implicit, and torture of soul and spirit is exquisitely portrayed. Henry Daniell gives an almost equally fine characterization as Abbott, one beautifully underplayed, as it should be. Thomas Chalmers as the apparently genial and big-hearted Australian gives one of his accustomed finely considered and powerfully executed enactments, and Francis Compton as the bank messenger, Marie Paxton as Rose, Alan Bunce as Peter Santard, Justine Chase as Ada, and Jules Epailly as Rosenberg do their parts effectively. (At the Booth Theatre.)

Les Misérables

PERHAPS those who have never read Victor Hugo's great novel may derive pleasure from this version on the screen, but it is doubtful whether anyone to whom the story of Jean Valjean has been a vital experience will get much from the Darryl Zanuck production. It is frankly unimaginative in projection, and despite a number of famous names uninspired in its acting. The character of Jean Valjean takes a great actor properly to portray it, and Frederick March is frankly inadequate. Charles Laughton's Javert while an admirable piece of acting is certainly not Javert. It is too English and lacks the sinister power of Hugo's policeman. Sir Cedric Hardwicke is the Bishop and gives the best performance of the film, the only one that has the slightest suggestion of a Frenchman. Those who saw the French production of "Les Misérables" will be made particularly unhappy by this Hollywood attempt. It is of course a great gain that the Hollywood producers are now turning their attention from sex to the projection of the world's great works of fiction, but the world's great works require careful study and imaginative rendering. The present "Les Misérables" has little atmosphere and is all in all a most pedestrian production. (At the Rivoli Theatre.)

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Communications

PENSIONS FOR OLD PEOPLE

Laguna Beach, Calif.

TO the Editor: Reading President Roosevelt's message to Congress on old age pensions, the conviction was impressed upon this writer that the President would modify his views on an "adequate provision" for old people if he had to live, pay taxes and assessments, doctors, nurses and the numerous petty expenses of keeping house on $15 or even $30 per month. How many of our senators and congressmen would like the prospect of living on this pittance in their old age? How many of them would consider $15 or $30 per month an "adequate provision" in such a case?

I like and admire President Roosevelt. But, is an understanding mind and sympathetic heart too much to expect of a beneficiary of inherited wealth, the enjoyment of which is, after all, secured only by the army and navy of the nation? Is a pension to the aged a charity or a national obligation earned by the aged generation by their past activities as good (though not acquisitively minded) citizens and taxpayers?

Many old people (this writer among them) have paid taxes, federal and state, for over forty years, and what does this mean? Does it not mean that they carried the burden of building schools, college and university buildings, of paying teachers and professors, for the education of other people's children (for many of them have no children of their own), and that the present business generation, including the captains of industry, owe their ability, at least in part, to acquire riches and to achieve business success to the past business activities of the present old-age generation? And does it not mean that some of these old people, though no longer active, are still carrying the burden of educating the present school generation?

Are they not, in part, still taxed to pay the salaries of all public officials and their retiring pensions? Who pays the pensions of the retired teachers, the firemen, policemen, post-office officials, and all other pensioned state and federal retired officials?

If a public official is at least guaranteed his job during good behavior in his active years and a pension when he can no longer work, why is not the productive worker and citizen, the home-owner and farmer, who has no guarantee of profitable work, except on his own initiative and responsibility, who has helped to pay all the salaries and pensions of all public servants, also pensioned, when he can no longer work?

Citizens of the same nation, sharing its responsibilities, penalties, and its privileges, why is not the payer of pensions also pensioned? Are the soldier, the sailor, the political official and employee of greater value to the nation than the productive citizen, that the first should be made economically secure during his life and on to old age, and the tax-paying citizen left to shift for himself in his helpless old age?

If, as President Roosevelt states, the pittance of $15 or $30 a month is to enable its recipients to live in their own homes, of what advantage is this if governments, federal and state, take back in taxes what they pay in pensions?

The above remarks and questions lead to the following suggestions:

(1) The old age pension is a debt and in no sense a charity.

(2) Sixty dollars per month for each person living in his own home and alone is only a fair minimum pension or return for his active services to the state and nation.

(3) The homes of all old people of a selling value of less than $5,000 should be exempt from all taxes and assessments of every kind and nature.

(4) The old age pension being the payment of a just debt from an active generation to a dying generation, no lien on the home of these old people should be demanded by the federal or state governments for such pensions.

(5) Old people with some small means, found to be less than the minimum pension, should have the difference made up to the amount of the minimum pension.

(6) If the federal government carries out its declared purpose of selling annuities, these should be sold to old people on the same terms as those offered by old line life insurance companies.

(7) No federal or state employee receiving a state or federal pension in excess of the minimum old age pension shall be entitled to benefit by the old age pension.

HENRY WEEKS.

WHY IS THE WORLD PREPARING FOR WAR?

Brookline, Mass.

TO the Editor: The answer is because the thinking of voters is childish, and they confound adequate defense with amount of explosives. The arguments of most military men, excepting such men as General Allen and General Tasker Bliss, have been for measures that look for the perpetuation of the war system. No wonder that after forty years of playing war-games in peace time, of thinking of every nation as a possible enemy, substitutes for war seem to them remote and intangible. No one blames them. What the public has a right to demand, however, is that there be recognized a profound distinction between the science of war, which officers are competent to teach, and the philosophy of the war system, in which they are conspicuously incompetent to teach the public. The last man who should usurp the function of statesman and preacher and educator is the war technician.

The kind of reasoning that detects flaws in submarines is not the same as that required to understand our relations to Mexico or Japan or the German Reich. The kind of prophecy which deals with mechanics is not that needed to plan naval maneuvers that will do anything but invoke rivalry. Shooting straight at targets does not make one think straight. Even children can be taught what eminent technicians fail to see: that armies are not police; that the firemen of one city do not defend themselves against the firemen of another city; that the police of Philadelphia are not preparing to defend themselves against those of Pittsburgh; that doctors heal disease and do not aim to kill people; but that conscripts, unlike all

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these, are forced to slaughter rival soldiers as innocent as themselves.

Colonel Traub, chief of staff of the 77th division, once told the Daughters of the American Revolution: "War is part of nature's plan for the elevation of the human race." He confounded normal struggles with abnormal destruction of one's own species. Said Secretary Wilbur, "Preparation for war has a high moral value." Then why not continue it and have more of it? Since the wiping out of 40,000,000 people by battle, famine and the consequences of war, since the destruction of wealth worth over $300,000,000,000 of the heard-earned taxes of the world, have in twenty years so uplifted mankind, why not try the experiment again? Few want war itself, but are obsessed with the idea that preparation for war will frighten possible enemies and prevent war. They fail to see that the nations that are the smallest in Europe have been the least attacked and that no government has ever yet declared war on us.

LUCIA AMES MEAD.

THE COMMONWEALTH OF DIFFERENCES

New York, N. Y.

TO the Editor: In the March 8 issue, you say: "For a week San Francisco knew a sort of Utopia; or, its people were taken back to that fabulous Golden Age which haunts the folk-lore of all peoples everywhere. . . . For one week only, and then the dream vanished, the mirage passed away."

I saw and experienced the same thing on the battle-front in France. It lasted longer than a week. The doughboys all experienced it, especially the ones in the battle zone. But, back home again and the chill and loneliness and undefinable something that once was and had ceased to be!

I do not think you have gotten to the bottom of it. I am almost inclined to think that the capitalistic ruthlessness and savagery which we call civilization—now nothing much more than public and private gangsterism—has made our lives so different from what the Lord intended them to be, that only in such moments as you describe do we catch "the visionary gleam," "the glory and the dream" of what the Golden Age of Human Brotherhood is going to be. There has to be a lot more "purging" done before that age begins.

MARTIN E. KING.

THE LETTER-BOX

THE PATTER of communications relative to Father Coughlin was relatively persistent. Edward H. Kranz, of Altadena, Cal., writes: "When Father Coughlin speaks over the radio, as he has in his last two talks, he certainly lays himself bare to criticism and we cannot blame the Reverend Collony or anyone else for taking advantage of the opportunity." The Reverend Damian H. Reid, C.P., replying to Father Riggs, says: "Demagoguery is not a nice word, being at present a name which one gives to the oratory of a man one does not like." Further letters on the subject have been received from M. N. Slatt, W. D. Hennessy, the Reverend Francis A. Shea and L. C. Avery. The parade to Altman's continues. Mrs. Joseph C. Woodman, of Flushing, N. Y., writes that "the well-spaced and dignified advertisement in THE COMMONWEAL every week" had led her to make Altman's her choice among shops in New York. Another correspondent, addressing us from Minerva, N. Y., declared that, as a result of COMMONWEAL advertisements, she had been going to Altman's for the past five years. All of which is enough to make us think of leading a march down Fifth Avenue. Edwin Bailey, of Ft. Hamilton, N. Y., is all on the side of Dr. Edward Podolsky as an exposer of advertising hokum. Besides, he has a problem of his own to expound: "How many there are who have had their teeth extracted for some foolish propaganda about everything that ails one, from rheumatism down to nerves, being attributed to the teeth. The finest cure for rheumatism I have found to be warm covering. If all these folks would wear woolen knee protection, the rheumatism would vanish. Extraction of teeth presupposes much dental work and that is its main purpose, all statements to the contrary notwithstanding." We may add, for the good of all concerned, that Mr. Bailey is not, to the best of our knowledge, in the underwear business. In another letter about the World Court, Mr. Christopher I. FitzGerald, of Boston, Mass., writes: "In real earnest this writer believes that the 1899 International Court of Arbitration at The Hague held possibilities of ultimate perfection not contained in its substitute of twenty years later. The Permanent Court of International Justice, instead of being set up by the Treaty of Versailles and hence coordinate with the League of Nations itself, was deliberately handed over to be created *by* the League, and hence, to become subordinate and subservient to it. They were no tyros in statecraft, those men around the green table at Versailles. They wanted no independent Court. How free would our Supreme Court be if it had been created by Congress instead of by the Constitution?" Mr. Eustance L. Florance, of University, Va., objects to some aspects of Mr. Elmer Murphy's "Decline of Reticence" paper. He says that non-existent money can buy real goods, since "even a counterfeit $10 bill can buy, under favorable circumstances, a genuine pair of boots." We have received an anonymous letter, rich in gratuitous insults and errors of fact, from someone who signs himself "Sacerdos." It cannot be our policy to quote or acknowledge unsigned communications. The immediate point is, however, that we feel certain the author of this letter was an impostor. Our numerous friendships with priests, our associations with them in very intimate and personal ways during many years, have convinced us that there is not among the sacred ministry anyone so little blest with ordinary courtesy as the writer under consideration has proved himself to be. To shrink from criticism or to ignore divergent points of view has never been characteristic of this journal. But we confess that we should be inclined to shrink from one who, in order to vent his spleen, sneaks along under the falsely expropriated garments of the clergy.

THE EDITORS.

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Books

Gold and Dross

Dante Vivo, by Giovanni Papini. New York: The Macmillan Company. $3.50.

ONE FEELS compelled to read a life of Dante by Giovanni Papini, however much one may disapprove of the biographer's methods. For there is always in what the distinguished author writes a golden nugget of truth, covered though it often be by much irrelevant, cheap tinsel, and marred as it sometimes is by the writer's pyrotechnic display of egocentric interpretation. So it was with the "Life of Christ," and the biography of Saint Augustine; so it is with "Dante Vivo"; so it will be, if the author writes (as it is rumored) a life of Saint Francis.

As in the "Life of Christ," Papini chooses his audience, discarding professors, students, critics, lazy compilers and lazy readers. "For a full understanding of Dante, one must be a Catholic, an artist, and a Florentine," and he, Papini, is one of the chosen few who meets all the necessary prerequisites. Inevitably, then, no foreigner can fully understand Dante, and, in fact, Papini states: "Many years ago, in the days of my bibliophagia, I amused myself collecting the most important opinions expressed by men of every nation on Dante and his writings. [A staggering task, since it would require a strong man's full time to read all that is written on Dante the world over.] Ever since then it has seemed to me that very few, especially among foreigners, have really understood Dante." Fortunately for the sale of the book, its author has mitigated his stinging slap by listing in the preface of the English edition (very ably translated) a few English and American Dantists (leaving out our eminent Grandgent whose several delightful books on Dante have been internationally acclaimed), and by stating with perfect Papinian ease of permutation, "The English-speaking peoples not only know Dante, but they admire him, appreciate him, understand him, love him." But Papini is equally ruthless toward his countrymen, for while he mentions the great galaxy of Italian Dante scholars and declares that to them "we owe just praise and sincere gratitude," he honors them only, "as I honor the miller who supplies the flour to be consecrated by the celebrant." And it is clear to whom the high office of priest falls. Moreover, even "outside the circle of professional Dantists" the two poets and two philosophers (Carducci, Pascoli, Croce and Gentile), "who have really devoted themselves to a study of Dante" have failed in their interpretation.

One is not surprised, consequently, that sometimes Dante's portrait is distorted, presenting many contradictions. In a chapter full of sentimental claptrap, worthy neither of Papini nor of Dante, the biographer paints the poet as "our brother," with "all the weaknesses which are inherent in a man," deploring the fact that "we have raised, with the best intentions, a statue larger than life." Yet, shortly afterward, Dante becomes "an eagle who was forced to content himself with the companionship of sparrows and barnyard fowls." Dante "should be brought down from heaven to earth," yet he is allied "with the greatest prophets of Israel." Professors cannot understand the poet, yet he was "Professor Dante." Dante is not a superman (Papini thinks he is the first to have made this discovery), yet he aspired to "the crown and the miter," to be "Vice-Emperor and Vice-God," a megalomaniac beside whom Der Fuehrer would be a puny pygmy. Indeed, Papini admits, "Rarely has mortal man dared to pretend to such crowns," and, "The modern super-man, in comparison, is only a paper-weight in imitation bronze."

Nowhere are these contradictions more evident than in the portrait that Papini paints of Dante the Catholic. The Florentine is "a Catholic both by birth and free will," yet "he is neither wholly pagan nor wholly Christian," and, "he accepts the Church provided it reforms." The "Divine Comedy" is the greatest Catholic poem, yet "we may define it as a retaliation and a revenge." Dante "held in scorn every sort of heretic," yet Papini repeatedly states as a fact (with absolutely no proof, except an admittedly fortuitous and fantastic connection between *Veltro*, the much-discussed Hound—not to be confused with Thompson's "Hound," of course—and *VangELeTeRnO*, the Eternal Gospel) that Dante "was expecting the advent of the Third Person of the Trinity." Being a Catholic, Signor Papini should have detected the heresy in this absurd assertion, and being a Florentine artist, he might have sensed that for artistic and practical reasons Dante meant his prophecy to be vague. Fortunately, Dante's faith is not the flabby reed Papini would make it; it is firm, solidly rooted, unshakable, inflexible and uncompromising, militant (hence his apparent sternness, at times) and even anti-papal. Carducci thundered forth this fact, when, offered a special Dante chair founded to prove that Dante was not a Catholic, he rejected it, proclaiming with characteristically rugged honesty that the Italian poet could never be proved to be anything else but an orthodox Catholic, and that any other interpretation of his faith would be simply distorting the facts.

In spite of all this deformative dross, there is much in the biography that is good, for while Papini discredits the "critical or historical method," he is wise enough not to discard it (Professor Cian of Italy has already pointed this out), and the best parts of "Dante Vivo" are solidly grounded on scholarly investigations. Though he is not the first to do so, as we are led to assume, Papini does well to bring Dante close to us as a living being who fears and weeps, feels the sharp wind of poverty, loves, hates and sins (though in portraying Dante the sinner, we wish that the biographer had respected the poet's discreet reticence, instead of turning him into a kind of brazen Buchmanite). The finest chapter in the book is that in which he shows that, "Dante is a great poet always," and that "if his art has attained in any one place to the most sublime and overpowering perfection, it is in the 'Paradiso.'" And we can only say "Amen" to Papini's denunciation of Croce's theory that a great portion of the Divine Comedy is now "completely dead as to its spiritual content, since Christianity is now only

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a mummified body." The great poem is a living thing today because it embodies the faith and morals of the ever-living Church. And it is precisely because Dante is the greatest Catholic poet and the "Commedia," "a poem religious and moral," of supreme poetical beauty, that he can be limited neither by the boundaries of narrow nationalism nor by the walls of a medieval Italian commune. Dante's message is universal because it is that of the universal Church.

ANGELINE H. LOGRASSO.

Tolerance after Dissension

The Story of American Dissent, by John M. Mecklin. New York: Harcourt, Brace and Company, $3.50.

THE VICTORY of dissent over orthodox state establishments in the post-revolutionary period, or the tediously slow development of toleration based so largely upon indifference, is never a threadbare theme. The historic story of dissent is presented in a logical detached and detailed way by Professor Mecklin of Dartmouth College whose equipment for the task is superb, trained as he has been in Presbyterian theology and in the German way of research and grounded in liberalism, if his volume on "The Ku Klux Klan" is an indication. There is little that is strikingly new in the facts cited, but the author's interpretation is refreshing, candid and provocative of heated discussion. It is not pure research but an account for the general reader based upon a rather complete bibliography of books and articles which have been written on the general subject of toleration, dissent on the frontier, and the politico-religious struggle against persecuting establishments in the various original states. Incidentally, one is pleased to note the considerable use which was made of "Religious Liberty in Transition," by J. F. Thorning, S.J. It should be read by Americans who preach religious liberty (and sometimes practise their preaching) but who still believe that toleration, separation of Church and State, public education and democracy were inherent principles and virtues of early American life.

In New Amsterdam-New York, attempts to force conformity failed; in New England and Virginia, conformity was easily forced upon a homogeneous population despite a large percentage of non-believers. In Rhode Island and Maryland, the situation was different. The arrival of the Scotch-Irish in the eighteenth century upset the Quaker-Anglican control in Pennsylvania and destroyed the religious unanimity in the Anglican colonies from Pennsylvania southward. The radicalism of the Revolution affected religion, and the conservatism of the Critical Period, whatever reaction it may have caused in political thought, weakened establishments. All the non-comformists maintained that their philosophies had much to do with the Declaration of Independence—though in general their arguments are weak. In New England, the standing order was more intrenched, and the struggle of dissenters, non-believers and Jeffersonian Republicans continued until Connecticut and Massachusetts and even New Hampshire to a degree were saved

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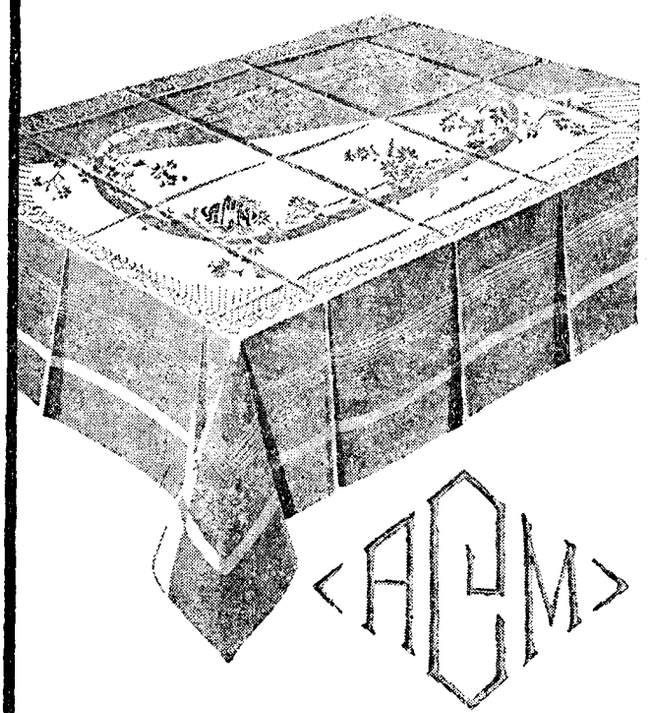

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for democracy. Of the Carolinas, he has little to say beyond denying Professor Connor's pronouncement: "To them [the Scotch-Irish] we are indebted for the separation of Church and State in our government." The toleration clauses in the national Constitution, the author ascribes largely to Madison backed by the dissenting churches. He probably underestimates the rise of the cities and industrialism in bringing forth toleration and democracy against the reactionary rural forces. For convenience sake religious emancipation dates from the third decade of the nineteenth century. And the English influence of that time should not be ignored.

Yet today the United States is not as forward as it might be: "In spite of the famous achievements of the American nation in the realm of legal tolerance through the technical separation of Church and State it is still the most intolerant among all the civilized nations of the world. One has but to read the history of such movements as abolition, prohibition, Comstockery, anti-evolution, anti-Catholicism and the struggle for academic freedom in church and state colleges to be amply convinced of this fact." There is no legal intolerance but spiritual, social and political intolerance which was a part of the late normalcy. No reader will agree entirely with the author's interpretations, but the book will cause little stir in these changing times.

RICHARD J. PURCELL.

Brilliant History

A Decade of Revolution, by Crane Brinton. New York: Harper and Brothers. $3.75.

IF ONE compares historical writing to the act of running grain through a fanning mill, the figure will have at least the value of stressing the fact that documentary evidence is not immediately identifiable with fact. The error of assuming that the two things are one—of imagining that the archivist can ever afford to forget how vital it is to distinguish wheat from chaff—has nowhere been more flagrant than in the diagnosis of the French Revolution. Almost every conceivable theory has been deduced from that great cataclysm, which so profundly affected modern life that few can think of it objectively.

Professor Brinton's extraordinarily well-written volume has the great advantage over its predecessors of belonging to no school. Or, perhaps, it would be better to say that it belongs to all. For the first time an American historian has taken Cochin as seriously as Aulard, or drawn from De la Gorce as judiciously as from Mathiez. Professor Brinton did the obvious, but hitherto unthinkable, thing of realizing that all the great French explorers of Revolutionary phenomena had found some treasure. His picture of the ten stormy years between 1789 and 1799 is therefore remarkably balanced and finished. Based upon adequate familiarity with the primary source material, it is nevertheless honestly and decently influenced by earlier interpretations. Indeed the book is especially meritorious because it is a critical history of the historians, written with masterly incisiveness.

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There is no need to go into detail here, or to show that Professor Brinton avoids being the victim of some easy "idea" to which he can subordinate the complex world of events. The point which may well concern us is his recognition of the religious element in Jacobinism. How much genuine fanaticism has gone into the making of nationalism it has been the business of Professor Carlton J. H. Hayes to reveal; but it is still illuminating to observe, with the help of the present treatise, how completely the Revolution gave expression to a cult. Professor Brinton is able to show that Robespierre survived during a time when few men lasted overnight because he had in him the stuff of a "second-rate religious leader"; and he proves that Jacobinism was never an affair of numbers but always a struggle for a certain variety of "orthodoxy."

This trend of thought is summarized by the view that Jacobinism was an "active religion"—one of the three such religions which modern times have produced, the others being Calvinism and Marxism. "The wise, experienced and consistently inactive religious institution known as the Roman Catholic Church, has always been threatened by outbreaks of active religion," Mr. Brinton concludes. "Until Luther, at least, such outbreaks were tamed, strait-jacketed with laws and institutions, made harmless. Saint Francis, perhaps the most radical of all these rebel leaders, lived to see his own order well on the way to respectability, learning and wealth. Since the Reformation, the great outbreaks of active religion have taken place outside the Church of Rome." It might be added that they have tended to become constantly more secularistic, at least until quite recently. To have seen the French Revolution as such an "outbreak," is to have discerned its place in the pageant of that human tragedy we call history.

I have no hesitation in saying that in this book American historical writing definitely proves itself to have come of age. The author is not caught in the toils of economist one-sidedness, but is as sensitively aware of the march of ideas as the best French and German writers. He has a certain advantage over them of detachment and—at least for English readers—of style. The book is the first of a series edited by Professor William L. Langer and designated "The Rise of Modern Europe." If the other volumes measure up to this one, readers will need look no farther for information concerning the genesis of that segment of time which belongs to them.

GEORGE N. SHUSTER.

The One Thing Needful

The Way of Simplicity, by W. E. Orchard, D.D. New York: E. P. Dutton and Company. $2.50.

TWO YEARS ago Dr. Orchard gave us, under the title "From Faith to Faith," the revealing account of his conversion from evangelical Protestantism, through the curious but appealing movement calling itself "Free Catholicism," to the true Catholicism whose center is Rome. There followed "The Inevitable Cross," on the Redemption, a theme always central in Dr. Orchard's

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thought. This book is a remarkable presentation of dogmatic theology vitalized by devotional experience, and deserves more attention than it seems to have received from Catholics.

The present work is primarily devotional and is marked by the sound doctrine, Christocentric piety, and sympathy for struggling souls that are characteristic of its author. Its central theme, that Christ is the Way, and that, for those who lovingly respond to His love, the spiritual life becomes, though never easy, increasingly ruled by a simplifying directive principle, is one of which we cannot be too often reminded. It should prove especially helpful to souls bewildered by a multiplicity of directions and by overcomplicated maps of the roads to God.

The book, however, is not as interesting to read as its good qualities make one wish it were. Its discussions—for instance, that of what simplicity means—are marked by considerable tortuousness, and, though many things are well said, the style as a whole has a curiously pedestrian rhythm that makes for monotony. Since Dr. Orchard has won a high reputation as a preacher, he is no doubt one of many orators who are less effective when they put pen to paper. Yet so real is the spiritual value of the book that the reviewer can only hope he is mistaken as to its literary shortcomings.

T. Lawrason Riggs.

Newman's Inner Life

The Spiritual Legacy of Newman, by William R. Lamm. Milwaukee: Bruce Publishing Company. $2.00.

NEWMAN has been treated from many angles and his work is now being mined for what he himself would wish to have considered as among its chief riches. He had a genius for spiritual leadership and all his writings, however varied, were morally unified not only by his personality but also by his passion for leading men *ex umbris et imaginibus in veritatem.*

Although Newman never gave us a "system" of spirituality, it existed in his mind clearly and simply. Father Lamm has organized this, using for illustration Newman's own words gathered chiefly from his many volumes of sermons.

Two terms summarize the whole of Newman's ascetical teaching: hypocrisy and its opposite, "surrender," a term which to him comprehended repentance, faith, hope, love, obedience, watching, and prayer, and so became a union of all virtues. As one reads Father Lamm's book he is conscious of the keenness of Newman's mind, the purity of his heart, and the combined delicacy and penetration of his insight into the secret places of the human spirit. Vacandard with typical French lucidity revealed the secret of Newman's method in a word: "He examines the conscience of his hearers in the light of his own."

Father Lamm is so saturated in Newman's spiritual writings that this book is packed with gold for those who would know the great Oratorian in one of the most important aspects of his genius.

Joseph J. Reilly.

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Briefer Mention

Expressionism in Art, by Sheldon Cheney. New York: Liveright Publishing Corporation. $5.00.

MR. CHENEY shows that the painting of the last forty-five years (which he calls Expressionism) arose as a protest against the tremulous but thin and photographic work of the Impressionists. It sought structure (not mere fluctuations of light); it said nature had to be found—if at all—by what the artist could make us feel about it, and not by imitation; it demanded new integrity from the artist in the use of his materials; and it held up the direct expression of feeling as the *sine qua non* (hence its name, its spontaneity and its power). The first great leader of this movement was Cézanne. After him, the Cubists broke up seen objects into planes; Kandinsky did emotional abstractions and our own John Marin saw his glorious landscapes and seascapes through a similar prism; Picasso reassembled reality according to what he desired; Matisse introduced freshness of decoration. Mr. Cheney's book is a welcome one. It rightly respects the effort and the achievement of the modern painter, and it does so in a manner that will attract many a layman, both by its sympathetic text and its 200 handsome plates.

Basket for a Fair, by Laura Benét. New York: Doubleday, Doran and Company. $1.75.

CLEVERNESS is the distinctive quality of these poems by Laura Benét. It is matched by skill with rhymes and short verse patterns which very quickly satiate. Neither cleverness nor skill, however, is apt to bring more than a forgettable experience to the reader who is very much in the position of a charmed child watching the blowing of bubbles. For Mrs. Benét's poems are beautifully rounded, aglow with colors, tight-bound in their fragile airy spheres, blown for the moment. Look for depth, sincerity or emotion and the bubble vanishes as on a pin-prick. To appraise such poetry justly it is necessary to determine what Mrs. Benét wished to do. This she states, at least inferentially, in her opening poem, "Glass Mask," and none should be disappointed with her fulfilment.

The Nazi Dictatorship, by Frederick L. Schuman. New York: Alfred A. Knopf. $3.00.

A PROFESSOR of sociology in the University of Chicago, Dr. Schuman utilized his acquaintance with the Germany of the past and the present in writing the history of National-Socialism. The book differs from others in being a fairly detailed chronicle of developments as well as an "interpretation." It is imperfect in detail and biased as a whole. Nevertheless, it affords a usable compendium of the principal facts, presents a theory which is in many respects interesting, and essays a general commentary on Fascism that is well worth the attention of American readers.

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Don Segundo Sombra: Shadows on the Pampas, by Ricardo Guiraldes; translated by Harriet de Onis. New York: Farrar and Rinehart. $2.50.

THIS is the "Tom Sawyer" and "Huckleberry Finn" of South America and just as good. While not a Catholic novel in the sense that none of its characters, apparently, are church-goers or rationalize any of their decisions or the incidents of life by Catholic morality or theology, explicitly: yet it is deeply informed with a residual Catholicity. The young boy who follows his "gaucho" hero out on the wide pampas is most likable, while Don Segundo is probably as satisfactory a hard-guy with gentlemanly manners and instincts as one will ever encounter in a book. The reviewer cannot imagine anyone who could read this novel without being absorbingly interested and a little better informed about life on this planet than he was before. It is a classic in Latin America.

Deism in Eighteenth-century America, by Herbert M. Morais. New York: Columbia University Press. $2.50.

MR. MORAIS studies, intelligently and with as much objectivity as one could expect, the fortunes of Deism in colonial and post-revolutionary America. The best chapter is possibly the third, which outlines the history of the years between 1713 and 1763. It is as judicious as one could desire, the author refusing, for example, to classify Washington either with orthodox Christians or with the Deists. This refreshing abstention from propagandism is noticeable also in later chapters. There the author correctly distinguishes, for instance, between Deism and Unitarianism. The subject is of indubitable historical importance.

Outline of Town and City Planning, by Thomas Adams. Foreword by Franklin D. Roosevelt. New York: The Russell Sage Foundation. $3.00.

PLANNING towns and cities is by no means a new departure, even if the conditions for which provision must be made today have no counterpart in the past. Mr. Adams provides a well-informed, readable summary of this great story. The emphasis is, of course, placed upon the American scene, which is entirely proper in view of the author's desire to render practical service. There are many interesting and enlightening illustrations.

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